

A profitable

Exposition of the Lords

Prayer, by way of Questions and
Answers for most playnnes:

*Together with many fruitfull appli-
cations to the life and Soule, aswell for
the terror of the dull and dead,
as for the sweet comfort of
the tender harted.*

By Gernase Babington.

*With a Table of the principall matters
conteyned in this Booke.*

PSALME 119.

*O how sweete are thy words vnto my throte, yea sweeter
than honie vnto my mouth.*

AT LONDON,

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Thomas Charde.

1588.

1589

Mythard 1223 Thomas 96 books bought
of the Lammans the price as yet
at cost 2 17 12

TO THE RIGHT

HONORABLE, HIS VERY
singular good Lord, Henry Earle of *Pen-*
brooke, Lord Harbert of *Cardiff*, *Marnion*
and *S. Quintine*, Lord President of *Wales*
and the Marches thereof, and of the most Honora-
ble Order of the Garter Knight, and to the Right
Honorable and vertuous Ladie the Coun-
tesse his wife, G.B. wisheth all mercie
and comfort in Christ Iesus,
both here now, and
for euer.



Consider the olde
generatiōs of mē
ye children, sayd
that wise Sonne
of Sirach (Right

Honorable and my very singular
good Lord) in his tyme, & marke
them well. Was there euer any
confounded, that put his trust in
the Lord? Or who hath continued

Ecclesiast. 2.

11.

A 2

in

THE EPISTLE

in his feare, and was forsaken? Or
 Whom did he euer despise, that cal-
 led vpon him? Agreably truely
 to all Scriptures, and experiences
 euer, if they were searched. For
 such a thing is it to cleaue vnto
 the Lorde with a faithfull heart,
 that the Bride may forget to trim
 her selfe the day she is married, and
 the mother her Infant she bare of
 her bodie, and esteemeth full deere,
 before the Lord of heauen can for-
 get such. The Lorde knoweth the
 daies of the vpright men, & their
 inheritance shalbe perpetual. They
 shall not be confounded in the pe-
 rillous tyme, and in the daies of
 famine they shall haue enough.
 Though he fall he shall not bee cast
 of

Psal. 37.

DEDICATORIE.

of, for the Lord putteth under his hand. The Lord shall exalt them, as themselves shall see, and their ende, sayth the Prophet, shall bee peace. Thousands of comforts hath the word mo, (t) yet these are both many and great ones, if we marke the. Gayne is not godlinesse, saith the Apostle, but godlinesse is great gayne, and hath the promise both of this life & that to come. Wherefore (Right Honorable) more ioye in this, than in all the earth, if it might be your owne. For the earth must perish, and all the glistring glorie of it passe away as a tale that is tolde, burnt, and consumed, & melted with heate, but the feare of the Lord shall set her seruants

1. Timoth. 6. 4.
5. chap. 4. 8.

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before the highest, for euer & euer.
 Now did the Apostle say to King
 Agrippa before so many, O King
 Agrippa I knowe thou belceuest?
 Surely I may say it before as ma-
 ny, I knowe (Right Honorable)
 your L. beleeueth, both Prophets
 and Apostles, and what soeuer the
 childe of God is bound to beleue
 vnto saluatiō. I say I know it, and
 yet know I it not alone, but others
 with me, as well as I, attending
 your L. both in like, and other pla-
 ces. And if we should all denye it,
 yet would the world steppe in and
 say, it knewe what we denied. God
 haue the glorie, to whō it is due, of
 his free election manifested both to
 your self and others by a true cal-
 ling

DEDICATORIE.

ling vnto sanctification. And it remaineth (Right H.) that with a spirit flaming with thankefull loue to so gracious a God, you let your light shine further & further to a greater glory to the Lord, & a fuller cōfort to your owne soule. Performe your selfe therefore in all truth of hart, before the iudging eyes of a mightie God still more & more, as you do already, an honorable maintainer and furtherer of his truth. A shield and defence to all the godly in their griefes and distresses. Carefull to haue both your selfe and your familie gouerned by the precious and holy word of God, maintayning and countenancing to that end, as most hono-

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rably you do, both at home, and abroad, the Lords poore seruants appoynted to that ministerie. Be a rare example stil, both worthy honoring and following of carefull bestowing of those liuings whereof God hath made your Lordship Patrone. Multiplie, as the Lord shall assist, those your Honors zealous prayers, which some can witnesse: for the peace of Hierusalem, that her rightuousnes may breake forth as the light, & saluation as a burning lampe. And stil say with the Prophet Dauid, we wish you good lucke ye that be of the house of the Lord. Your Honorable seruices for a most gracious Soueraine as euer the earth had any, and for your
deere

DEDICATORIE.

deere Countrey, let them still, as they are, be most sweete and ioyful to you. In your Honorable place and gouernment carie your zeale as your L. doth, euen more & more agaynst the incorrigible aduersaries of Iudah and Benjamin, to note their doings, to obserue their drifts, and to ouerthrowe their plots. Cut off still with your sword of holy Iustice, as with exceeding trauell your Lordship most honorably doth, those contentions, disorders, and offences that corruption both breedeth and feedeth ouer much. And finally as the Apostle sayth, if there be any vertue, if there be any praise, to God, or to Prince, to Countrey, or to any,

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ny, Right Ho. thinke of that. For
 so shall your L. establish your selfe
 both in earth and in heauen, both
 here and for euer. Tea your self &
 your seede, as the former promises
 haue given assurance. And so shall
 you, to your God and your self, &
 as many as knowe your vertues,
 stand approued euer, what soeuer
 either ignorance or unkindnesse
 may effect in some. Without this
 course & care in a measure as the
 Lord shall giue, well may a worlde
 continue a while flattrring & fau-
 ning with many delights, God be-
 ing patient and forbearing long,
 but the end is destruction, death
 and confusion, God being iust and
 paying at last. Your self Madame
 still

DEDICATORIE.

still more and more, as your Ladyship doth, partake with your owne, what your place permitteth in these Honorable actions, & make them also your owne. Let it still be your honorable iust & true praise, that you feare the Lord, that you loue his truth, fauour his followers and abhorre his foes. For there is no praise shall continue as this, there is no wisdom that may bee compared to it. The feare of God is the beginning of wisdom, a good vnderstanding haue all they that do thereafter, the praise of it indureth for euer. Again, let this be your wisdom, sayd the Lorde of heauen to that people once, euen to heare my wordes, and to worke my

Deutro. 4.

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my will with a carefull hart. For then shall all Nations say, you onely are wise, and you onely haue knowledge of the best course. Let it be your Posie, (Right Honorable) as pleasant as euer it was: And now Lorde what is my hope, truely my hope is euen in thee: Though the Lorde should kill mee, yet will I put my trust in him. And let that plaine Prophet strengthen your Ladiship still by his words to King Asa & all Iudah: The Lord is with you, while ye be with him, and if you seeke him hee will bee found of you, but if you forsake him he will forsake you. The like hath dying Dauid to his deere sonne to be left behinde him: And thou

Psal. 39.

Iob. 13. 15.

2. Chron. 15. 2

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thou Salomon my sonne, know the
 God of thy father, and serue him,
 with a perfit hart, and a willing
 minde. For the Lord searcheth all
 harts, and vnderstandeth all the
 imaginations of thoughts. If thou
 seeke him, he will be found of thee,
 but if thou forsake him he wil cast
 thee away for euer. But what spēd
 I speech, where many giuen gra-
 ces say spare thy speech, I know it
 wel. Then stay I so, & to you both
 (Right H.) I adde but this, that
 as duetie bindeth, and many great
 and honorable fauours both to me
 and mine require and charge me, I
 rest before my God in praier, that
 goeth out of vnfained lips, that it
 may bee thus with your H. both,
 thus

1. Chron. 28. 9

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thus stil I say, and thus more, thus
more agayne, and thus still, and
thus both still & more continual-
ly during life. That those wordes
of endlesse comfort may reach vn-
to you in iudging day: Come ye
blessed of my father, and possesse e-
ternall ioy. If this poore travell of
mine may auayle any thing to this
effect, it is your Honors own, pro-
ceeded from your owne, most deep-
ly bound for euer to be your owne,
and therefore bold to present it in
this sort, because he is your owne.
It was begun in your Honors hea-
ring, being that part of the Cate-
chisme that then fell to my course,
both the lawe and faith hauing
bene expounded before, the one by
my

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my selfe, the other by my fellowe
that followed: & because it could
not at that time be gone forward
withall, I haue since, as I could,
layd it downe in this sort, if it
please the Lord for the good of mo.
Who all shall welcome it by thus
much more (as they did the other)
by how much it bringeth counte-
nance from your Honors both vn-
to them, and is a gift deriued euen
from your selues vnto them. The
Christian Reader els whosoever, I
should wrong too much, if I should
not comfortably hope, he will ac-
cept it well, since alreadie he hath
shewed his loue in the like respect.
Therefore most humbly beseeching
you both (Right Honorable) to
accept

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*accept my dutie, to weigh my hart,
and to pardon my boldnesse, I be-
seech the Lord againe and againe
to multiplie his mercies to wardes
you both, giuing honor here, and
honor euer in his happie king-
dome of eternal comfort.*

*Wilton. the 11. of
May. 1588.*

*Your Honors most humble
bounden to death, Ger-
uase Babington.*



A PROFITABLE EXPOSITION

of the Lords Prayer: by way of
Questions and Answers.

*Of Prayer in
generalitie.*



Any things are spoken by many men of Prayer in generalitie, and gladly would I heare what you think convenient of the same. Yet would

I not prescribe by any questions, for feare my want of iudgement in asking, might procure in you any needlesse answering?

Your care is very good, yet spare not to speake, if I omit any thing whereof you would willingly heare. Trueth it is, that much is spoken, and much may bee
B spoken

spoken of this matter at large, but a few things may suffice vs at this time, hauing fuller discourses to goe to when we will.

Praier natural,
but to pray
rightly, of
God,
Rom. 16.

Verf. 1.

Verf. 9.

Verf. 13.

First then let vs consider, that Prayer hath a foundation euen in our nature as we are men, and is so taught vs by the very instinct and testimonie of reason and conscience, that looke what or whomsoever we acknowledge and thinke to bee God, that and the same wee also willingly confesse ought to be prayed vnto. For a perswasion of Godhead standeth not without a confession of Prayer done to the same. So wee see in the 14. Psalme, where with the denial of God, which the foole maketh in his hart, is ioynded an vtter want of prayer and inuocation. Contrariwise in the 139. Psal. with the confession of God, an earnest, hartie, and often calling vpon his name. So that a necessarie consequence the Spirit of GOD maketh it vpon the confession of a God euen by the instinct of nature to vse prayer to the same. And contrariwise if we should neuer pray, then necessarily must we be euen in the number of those fooles, which say in their harts there is no God. Which if it were duely and effectually considered

sidered of vs, it would rowze vs assuredly out of our dead and damnable negligence in this behalfe, if there were any spirite of life and feeling in vs, and cause vs to acquaint our soules more often and earnestly with this heauenly exercise. Fearing even with a great feare, the vengeance of ingratitude towards God for innumerable benefites, the plagues in hell due to Atheists and such as denie GOD, and the same amongst men that of force must fall vpon vs, when being men yet we abhorre from the very nature of man. All which three greuous conditions the want of Prayer forcibly proueth vpon vs, as now wee see. Again, the Apostle Saint Paule in his Epistle to the Romanes, teaching how the Gentils doing by nature the thinges contained in the lawe, shewe the effect of the lawe written in their harts, is a witnesse in steade of many moe, sufficient and strong, that to pray to God, being a thing comprised in the lawe, was then, is now, and ever shall bee whilst man hath mans nature, a thing ingrafted and planted of God in the same nature. And many other reasons might be thought, but these suffice.

Ingratitude to God.

Atheisme.

Declination from nature.

Rom 2.14.15.

Prayer is necessary.

In respect of the Lord here.

Psal. 147. 148.

&c.

Psal. 136. 1.

2. 3.

Psal. 150. 6.

Psal. 146. 1.

Apoc. 4. 8.

ver. 11.

In the world to come.

Luke. 1. 74. 75

Or. 14. 3.

Secondly, let vs consider the necessitie of this Christian exercise of Prayer: which wee shall euidently see, if either we respect the Lord, our selues, or our brethren. For vnto the Lord wee knowe is due, euer, and eternally, here, and in the worlde to come, praise and thanksgiuing, & that is Prayer. Praise the Lorde all ye people, for it is a good thing to sing praises vnto our God. O giue thanks vnto the Lord, for he is gracious. O thanke the Lord of all Lordes, &c. Prea, let euery thing that hath breath praise the Lorde. And, as long as I haue any being, I wil sing praises vnto my God. In the world to come, see the Scriptures. Holy, holy, Lord God almightie, which was, and which is, and which is to come. Thou art worthie O Lord to receiue glory, and honor, & power: for thou hast created al things, and for thy will sake they are, and haue bene created. Beside many other places. Vnto the Lorde is due worship and seruice of all them that looke for a place in his kingdom: of which worship and seruice, Prayer is a notable part, and therefore necessary.

Vnto the Lorde is due obedience to his
Com.

Commaundements, if we bee the Lordes, for they are holy and iust. But this is one, that we should pray vnto him: and therfore in respect of God Prayer is necessary. Call vpon me in the day of trouble, and I will heare thee, & thou shalt glorifie me, saith the Lorde. And in an other place, I haue sworne by my self, the word is gone out of my mouth in righteousness, & shall not returne, that euery knee shall bowe vnto me, &c.

Psal. 50. 15.

In respect of our selues Prayer is necessarie, if either wee consider the manifold woes and sorowes, which at times shall nippe our harts, lying there and euen grating and grinding our inwards to powder by day and by night, till we haue eased our selues by Prayer, and powred them into the lappe of the Lorde, with suite for comfort and redresse, or the infinite necessities of this wretched life: which albeit the Lord is mercifull and readie to giue, euen before wee doe aske, yet good reason wee should aske them, and euer bound to that gracious God, that vpon asking will bouchsafe to giue them. What hellish gripes of wringing woe do we thinke the seruant of God

Prayer necessary in respect of our selues.

Psal. 42.

6 A profitable Exposition

Chap. 6.

1 Kings 19.

Jonas. 2.

David felt, when ouer and ouer he mentio-
neth the sadnesse of his soule? What Iob,
when the arrowes of the Almighty did
stick in him, the venome wherof did drinke
by his spirit, and when the terrozs of God
did fight against him? when he shryked out
with mournfull voyce, what my shryinking
hande doth shake to pen: O that I might
haue my desire, and that GOD would
graunt me the thing that I long for. And
what was that? O fearefull! It followeth,
that GOD would destroy me, that he
would let his hand goe, and cut me off.
What the persecuted Prophet, when hee
would so gladly dye? What Ionas in the
bellie of hell, as he calleth it? & what thou-
sands, & ten thousands of Gods children,
euer, & daily, & whilst the world indureth?
And how haue they bene eased: doe we not
see? Euen by throwing themselves at the
feete of the Lord, & powring out by Prayer
their greeuous complaints into the bo-
some of their gracious GOD, whose eare
harkened, whose heart pitied, and whose
hande euer in his good time eased their
shoulders from the burthen, to their com-
fort. Therefore Prayer in this respect wee
see

see most necessary. For the other, we know the Scriptures also: Aske (saith God) and Mat. 7. 7. you shall haue. If hauing then be necessarie in respects of wants, necessarie is also asking: that is, praying in respect of hauiug. So looke we at woes, or looke we at wants, necessary in respect of our selues is Prayer.

Go we lastly to our Brethren, and wee are commaunded to let our light shine before them, to their example and confirmation. Of which light this is a notable parte and braunch, our often, zealous, and religious Prayer, and thereloze euen in respect of them also necessarie.

Prayer necessary in respect of our brethren.

Thirdly, the vtilitie and profite of it would very duely, and earnestly, of Gods children be considered: wherein the saying may haue fit and proper place.

Prayer is profitable.

*Aequè pauperibus prodest, locupletibus aequè
Aequè neglectum pueris, senibusq; nocebit.*

That is:

It gayneth good to poore and rich,
if vse thereof be free:

And hurteth youth aswell as age
neglected if it bee.

The Scripture woonderfully layeth
 downe the benefite of this holy exercise,
 not in one, or two respects, but euen in eue-
 rie thing, that may befall the childe of God
 in this life. In afflictions, as partly hath
 bene shewed, it easeth the hart; it staieth our
 steps still readie to slide into impatience; it
 perswadeth the Lord; it winneth his mer-
 cy, and bringeth his gotten comfort at time
 appoynted, to the panting soule, all bzeath-
 lesse almost in the scortching heate of such
 triall, as pleaseth God to send. And there-
 fore pray (saith our Sauour Christ) con-
 tinually, that ye may be couēted worthy
 to escape al these things, that shal come
 to passe, & that ye may stand before the
 sonne of man. But what things are they?
 Dreade and consider that singular Chap-
 ter, & see the fruit of Prayer. False Christs
 shall come, and deceiue, to their endlesse
 woe, thousands and thousands, but pray
 wee to God against this fearefull fall, and
 wee shall escape. Warres and seditions
 shall bee heard of, and seene, dreadfull and
 9. terrible, but pray to God and they shall not
 hurt vs, no not once make vs iustly afraid.
 10. Though it be nation against nation, king-
 dome

Luc. 21. 36.

vers. 8.

vpon the Lords Prayer.

9

dome against kingdome: though the earth 11.
shake, and tremble in diuers places, and we
see hunger, and pestilence, and fearefull
things, and great signes in heauen aboue
vs, yet pray wee to GOD our guide and
strength, and we shall escape. If hands be
layd vpon vs, persecuted and taken, and de- 12.
liuered vp to the Sinagogues, and Pri-
sons, and brought befoze Kings and Ru-
lers for the Lord Iesus sake, pray wee to
the same our gracious God, and his word
is past, these shall all turne vnto vs for a 13.
testimoniall, and not hurt vs. If we want
learning, knowledge, or vtterance: so that 14.
we feare of a truth any weake defence, pray
we to him, that in weaknesse is strong, and
the power he hath promised, both of speech
and knowledge, shall binde the very deuill, 15.
that he cannot stirre, and with the head the
members, with the Captaine the Souldi-
ours, with their life all the limmes, so that
not all the kingdome of perdition, if their
force could bee ioyned against the poorest
man or woman of vs, that euer shall pro-
fesse Iesus, shall bee able to resist or speake
against vs. Let our deare Parents that 16.
brought vs into this world, seeke by cruell
vpolence

- by violence in hatred against a truth to throw
 vs out of the same againe, and our owne
 brethren, kinsmen and friends betray vs,
 and kill vs, if it please God, wee being ha-
 17. ted euen of all men for the Lorde Iesus
 sake, pray we still stedfastly vnto our God,
 and if he bee the Lorde that hath made the
 heauen and earth, whose word is truth, and
 18. abideth for euer, there shal not one heare of
 19. our heads perish, but in patience comforta-
 20. ble we may possesse our soules. Let Hie-
 rusalem bee besieged, that is, our native
 land and countrie, our townes and houses
 in which we dwell, a token that desolation
 23. is nere: let the heauie woman so great
 with childe begin to sigh for her selfe, and
 weepe with woe for her deare birth within
 her, with shiuering shrikes, to thinke of
 bloudie Speare to spit her sprauling babe
 vpon, let our nation and people disobeying
 the Lord in the time of peace, fall vpon the
 24. edge of the sword, and be caried captiue in-
 to all Countries, and our stately Cities,
 Castles and Towers be troden vnto dust,
 25. yea let the Sunne, and the Moone, and all
 the Starres of Heauen threaten by their
 fearefull signes, the approaching dreadfull
 wrath

wrath of God to men, trouble and perple-
 citie bee vpon earth, the Sea and the wa-
 ters roze, and mens hearts faile them for
 feare, looking after those things that shall 26.
 come vpon the worlde, the very powers of
 heauen being shaken, and the Sonne of
 man appearing in the Cloudes with migh-
 tie power and glorie, yet let vs pray with a 27.
 chearefull voyce, and send out our faith to
 the Lord of life, as we are euer bidden, and
 amidst all these feares and terrozs, other-
 wise to bee trembled at day and night, wee
 shall haue no cause at all to feare, but euen
 contrariwise, to lift vp our heads towards 28.
 heauen, as men and women behoulding
 with eyes their eternall deliuerance, euer-
 lasting comfort, and unspeakable ioy dra-
 wing neere vnto them, to remaine with
 them, and they in it for euer. O prayer then
 auailable with God, and profitable to
 men. There needeth no moze to declare the
 fruite of it; and yet much moze remaineth
 to bee spoken. For when in these dreadfull
 times many shall haue their harts oppres- 34.
 sed with surfeting and dronkenesse, and
 the cares of this life, and so that day of
 death & dome come vpon them vnawares,
 Prayer

Prayer in watching shall preserve Gods chosen, that they shall bee counted worthe to escape all these things, and not onely so, but as followeth, with comfort, even to stand before the Sonne of man, that is, in cheare, in ioy, in spirituall motions of hart, not to bee expressed by man, to enter into the heauenly and euerlasting tabernacles. Lord then for thy mercie, teach vs to pray, that these blessings promised to the same may light vpon vs. I stay the course that I might goe on in, for the profites of Prayer are innumerable. It sanctifieth our mirth, it sanctifieth our meates, and they are neither of them holy, but in this. We wake and we worke, we sleepe and we rest in peace, if we faithfully pray. If we pray with Iacob, we prosper with Iacob in our journey: If we pray with Dauid, we haue our heads couered with Dauid in the day of battaile. If we pray with the father, wee haue our sonne healed: If wee pray with the mother, we haue our daughter healed: If we pray with the maister, wee haue our seruant healed. And what should I say? Cornelius praying, hath Peter sent vnto him, and the holy Ghost powred vpon him:

Anna

Iam. 5. 13.

1. Tim. 4. 5.

Psal. 4. 8.

Gen. 28. 20.

Psal. 140. 7.

Mar 9. 25.

Math. 15. 28.

Math. 8. 13.

Act. 10.

Anna praying, hath a childe giuen her: and to conclude, there is no ende of the tale, nor measure of Gods mercies, if wee speake of the fruites of Prayer. This knew well the godly Father S. Chrysostome, and therefore he sayth: if thou desirest to liue single, or in holy Matrimonie to Gods content, pray: if thou desirest to brydle anger, and with meeknesse to be familiar, pray: if thou desirest to bee free from the fret of enuie, or to doe any thing that belongeth to a godly life, pray, and pray hartely, pray, and pray often, pray, and pray faithfully, & the Lord shall graunt thy prayer. For it is *armatura inexpugnabilis*, an armour of proofe against all and euery assaulting darte of the deuill or his members and meanes whatsoeuer. So profitable is Prayer we see. The Lord in mercie giue vs spirites.

Amen I beseech him. Yet see the poyson of Satan in his members against this fruitfull exercise: for there want not wittes in this wicked worlde, that dare dispute against it, and aske how it may bee that we should fitly aske of the Lord by prayer any thing, since without asking, and before asking, he knoweth what

1. Sam. 1. 10.

Homil. 1. of
praying to
God.It is no small
commenda-
tion of prayer
that the Spirit
teacheth it.
Rom. 8. 26.

14 A profitable Exposition

what wee want and would haue, yea so fully knoweth he all things, that he needeth no remembrauncer to put him in minde of any thing: and therefore why should wee aske or euer pray, but leaue the Lord to himselfe to giue what pleaseth him.

Trueth it is that thus they reason, but I trust you see the impietie of their speech, and the blindness of their hearts: for it is an olde rule and a true, that *Subordinata non pugnant inter se*. Things that are comprised one in an other are not contrary one to the other: and such are Gods foreknowledge of all things, and our asking notwithstanding by prayer what we want. For in his owne person expressly in his worde he hath commaunded, notwithstanding all this his diuine knowledge of euery mans estate, which he knewe himselfe to knowe as well as wee, yet neuerthelesse that we should pray to him in our needes, and aske if we would receiue at his hands. And therefore you see this is a meruaile by the witnesse euident of the Lord himselfe, and our Prayer is not taken away in any respect by the Lords knowledge, but they implied

Math. 7. 7.
Iohn. 4. 2.

implied one vnder the other, stand and agree well both together. Then if you looke 2.
 at the practise of Gods children, you may plainly see the same. For Dauid confessing Psal. 139.
 of the Lord, that he did not only know his wants, but his very thoughts, and that long before. Yet neuerthelesse for all this knowledge in God, vseth his owne duetie commaunded, and prayeth for his wants. Yea our sauiour Christ (which may stand for many proofes) in the same chapter, bid- Math. 6. 11.
 deth vs call vpon our heauenly father by Prayer for our daylie bread, that is, for all necessities, and yet telleth vs, that he knoweth already and before that we haue need Ver. 32.
 of these things. Elias the Prophet promised Achab rayne, not rashly vpon his own head, but as priuie to the Lords purpose, 1. Kings. 18.
 and certified of his will, and yet for all that, 42.
 most earnestly prayed he, crouching to the earth, and his face betwixt his knees, and seauen times sent his seruant toward the Sea for it. Therefore let vs knowe, and so conclude, although the Lorde vnderstande most fullie and perfectly, what wee would haue, before wee pray, yet hath himselfe appoynted this meanes to ob-
 taine

taine at his handes, notwithstanding that his knowledge, and therefore wee must vse it euer notwithstanding the same, knowing that what his wisdom hath ioyned as standing & agreeing together, those mans wisdom, nay mans folly, or Satans malice may not seporate, as disagreeing, and one frustrating the vse or profite of the other. And againe, that is no ende of our Prayer at any time, to admonish God of
 3. any estate of ours vnkowne vnto him, but we pray, notwithstanding he knoweth alreadie what wee want, to perfourme our obedience to his commaundement, and appointed meane to giue glory to him as the fountaine of all good, to testifie to the world our faith and trust in him, and his promises, to exercise our patience in still yet expecting and asking, and for sondrie such causes allowed and godly, and not to put him in minde, as one that knoweth not our desire. Fond therefore I trust you see this reason is against the vse of Prayer.

Trueth it is, I thanke G O D, and so let it fall. Yet giue me leaue to propound an other to the same purpose, but I trust of no greater force. They say those

those things are not to bee asked euen of a man, much lesse of the Lord, which he willingly and of his owne accorde is purposed to giue: for that were not to honor, but rather to dishonor, by granting where no neede is. But whatsoeuer we want the Lord is readie to giue, and therefore we should aske nothing. Esa 65. 24.
Psal. 21. 4.

In deede of no greater force at all. For it offendeth euen as the other did, in reasoning of thinges subordinate one vnder the other, and agreeing well together as of things contrary to themselves, and therefore taking away one an other. The willingness of God to graunt our desires taketh not away our Prayer, but strengthneth our faith to aske cheerefully, and therefore euen then when he saith you shal haue, Math. 7. he saith also aske by Prayer: then when he saith I will heare, he saith also call vpon me: and euen then when he promiseth to be nere, yet he mentioneth to whom, namely to such as pray vnto him. And the eyes of the Lord are vpon the iust, and his eares are open to their Prayers. Therefore euen the Lord himselfe being iudge, his purpose to graunt taketh not away our obedience

C

to

to aske: his readie willingnes to giue, euen before we aske, crosseth not at all his commaundement neuerthelesse to aske, and so neither our bounden duetie to perfourme the same continually. But by all those places of his fatherly readines, and most mercifull willingnes to doe vs good, as I haue already saide, our faith is strengthened, our harts encouraged, his goodnesse shewed, and our obedience in this ~~duty~~ ^{of Prayer} confirmed greatly, not any way lueried or taken away.

Well then, see nowe an other deuise of Satan against this holy exercise. If we cannot take it away out of the vse of me by these conclusions, let vs trie another way to make it vaine, and not onely so to our selues, but euen hatefull and abominable to the Lorde. Let vs ascribe vnto it merite of remission of sinnes, iustification with God, many marueilous vertues aboue the dignitie allowed in the word, and finally to saluation. And to this ende let vs alleage all the places of Scripture wherein Prayer is commended highly, as if they meant thus highly.

Mark. 9. 29.

Psal. 55. 17.

&c.

Indeede

Indeede you say very true, such there are, and thus Satan perswadeth. But alas what should wee stande vpon it. It is one thing to be a meanes and an other thing to be a cause of saluation and mercie. Gods childezen acknowledge no cause of their life with God, but Christ Iesus only in whom freely the Lord hath loued vs: but meanes many, as hearing, reading, fasting, & what we speake of praying. Our prayers are acceptable to our GOD, but neuer for them selues, but for Christ. They are auailable also with God, but by & for faith in Christ, whereof earnest Prayer ioynd with fasting is a token. And therfore if we obtaine of God neuer so great matters by Prayer, our Prayer yet is no cause of that, but only a meanes. So then a foolish and false argument it is to cut it off, that thus reasoneth of a cause that is not a cause indeede.

1. Cor. I. 31.

2. Cor. 5. 18.

I see well then the foundation of Prayer, euen in nature. I see the necessitie of it in respect of God, our selues, and our brethren: I see the marueilous and exceeding profite of it, and lastly the malice of Satan against it in both extremities, either seeking to deface it

as not required: or if he cannot that do, in ascribing vnto it aboue that which is lawfull, thereby to make it fruitlesse with God. Will you now adioyne any more?

It shall not bee amisse also for vs. to consider those other poynts which bee vsually considered in these treatises, and comprised for memorie in an olde verse, to wit: *Affectus, causa, quis, per quem, quidque petendum*. That is:

With what affection we must pray.
 For what causes.
 To whome.
 Through whome.
 For what.

Affection required in prayer.

Rom. 12.

Hos. 7. 14.

And concerning the first, the Scripture teacheth vs that wee must pray with a zealous spirit, with hart, with soule, and with all the power within vs, not with colde affection and lippe labour. The Apostles speach of the Spirit may giue this rule of Praier in it euer to be obserued, be feruent in Praier. The Lord himselfe by his Prophet complayneth that the people cried not in their hearts vnto him, that is, with this affection that we speake of. And the ancient

cient Ceremonies of lifting vp of handes remembzeth vs thereof. The spirit of God witnesseth it of his chilozen, as of Anna, 1.Sam.1.10. 13. she prayed and wept sore, troubled in her minde that her lippes shooke withall, albeit she spake in her heart. Of Moses that he cryed vnto the Lord, and yet he spake neuer a word, but so vehement was his spirite and so feruent his inwarde powers of Soule and heart, that it was like a shrill shrike in the eares of the Lord. This heate of heart, it is glorious before the Lord and profitable to vs: but it is not at our commaundement, we cannot haue it when wee will, the Lord hath reserued it to himselfe to giue, when, and where, and to whome, and in what measure it pleaseth him. As it is witnessed vnto vs by the Apostle saying: The Spirit helpeth our infirmities: Rom.8 26. for wee knowe not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed. That is, wee are not able of our selues to pray with that feruentnesse of spirite, that heate of hart, such motion of minde, such trust, such faith, such sighes, such power, such affection, in a word, euery way

way as is conuenient to the Maiestie of God, vnlesse we be inabled by his Spirit: and therefore in mercie he supplieth with the same as pleaseth him. Neuerthelesse, meanes there are in the word noted vnto vs, which worke vnder the blessing of this Spirit to this effect in measure in vs: and therefore if this affection bee required in vs they be also necessary as helpers to y^e same.

Helpes of affection.

Luc. 18. 13.

Math. 8. 8.

Dan. 9. 18.

Psal. 133. 2.

The first is a true consideration of our owne vnworthinesse and indignitie, such and so great as that there is no mercie due vnto vs: Such as maketh vs with the Publican not to will to lift vp our eyes to heauen, but to knocke our breste and crye in humble sorte, Good Lord be mercifull to me a sinner. Such as maketh vs with the Centurion to say, Lord I am not wor-
thie that thou shouldest come vnder my rooffe, and therefore say but the worde and my seruant shall bee well. Such againe as maketh vs with Daniell to say in smarting woe, O Lord wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies. With Dauid, O Lorde enter not into iudgement with thy

thy seruants, for no flesh liuing shall bee
iultified in thy sight. **With Esay:** Wee Esay. 64. 6.
haue all bene as an vncleane thing, & all
our righteousnesse is as filthie cloutes,
and we all doe fade like a leafe, and our
iniquities like the winde haue taken vs
away. **With Ieremy:** O Lord though our Iere. 14. 7.
iniquities testifie against vs, deale with
vs according to thy name, for our rebel-
lions are many, and wee haue sinned a-
gainst thee. And finally, such as may iustly
make our soules vexed within vs when we
thinke of it, our bodies to bowe downe and
goe crookedly, and our eyes to faile, as he Baruch. 2. 18.
speaketh. This low conceipt, but true con-
ceipt of our selues, marueilously quickneth
vp our spirites, and therefore is euer to bee
vled, and our soules prepared therevnto by
some fit meditation of it before Prayer.
This wanted the proud Pharisee, & there-
fore his prayer sheweth no zeale nor heate,
as the humble hart that commeth creeping
to the Lord in humilitie, confessing greefe
for sinne, and speaketh as one doth to him
that hath no cause to giue, but great and
many to withholde. Euer therefore bee
carefull of this, to keepe vppon your soule,

as vpon a tree that you would haue growe
broad and large, but not high, a weight of
her owne true vnworthinesse, and cer-
tainely you shall finde the power of it, in
quickenig affection when you pray, great.

2. The seconde meanes is a true conside-
ration of the things that we aske for, how
profitable, expedient, and good for vs they
are, howe bad wee are without them, &c.
By which thinges there shall growe in
our hartes an heate and prayer for them
more earnest, and if this be wanting, wee
pray in an order and a forme, but zeale is
away, forasmuch as wee knowe no great
hurte if we speede not, and if our wordes be
more vehement than the true and simple
desire of the thinges prayed for doth pro-
cure, it is mockerie, such as the Lorde will
punish. And therefore let this be an other
Christian meanes, carefullie vled euer as
we may in our prayers, to worke a right
affection in vs, euen so much as euer wee
can, to consider of the things we want and
aske, before we aske them.

3. Then when we see these two, to wit,
our vnworthinesse to receiue, and the be-
nefitte of the gift, let the thirde be a true
biewe

viewe of the want of any vnder meanes in this worlde to compasse our desire by, or if we haue any, as friendes, riches, and such like, yet the great inabilitie that is in them all, vlesse the Lorde say Amen, giue his blessing to their labours, and prosper their indeuours for vs. For thus againe will growe a feruentnesse in our affections, and a right godly zeale in our prayers. Wea the more emptie that we come before the Lord in this respect, the more life hath our Prayers alwaies. For he that in truth doubteth his helpe at home to bee sufficient, his suite for reliefe abroad will be more earnest. He that secretly shrinketh to the conceipt of the power of any second cause whatsoever to giue him any good by, and cleaueth not only to the Lord, in a Christian renunciation of all the meanes in the world, further then hee will vouchsafe to blesse them, his Prayer shall be colde, and more frosen, as resting vpon other matters aswell as vpon his prayer, and if he speede, neuer so thankful to the Lord neither. Therefore you see a third care of the childe of God, if he will haue his prayer pitche, euen to emptie his hart of al such earthly bondage as we haue
spoken

spoken of, to goe to his knees, either without them in deede, or without any trust and confidence in them, further then the Lord shall strengthen them to him and for him.

4. A fourth, is an eye to the sweete promises of God, concerning the sutes of his children to him, which are so manie, and so intire, as no heart, if it be not flint or steele, but must receiue comfozte and courage to speake vnto such a Lord. Aske and you shall haue: seeke, and you shall finde: knocke, and it shalbe opened vnto you. Yea, whatsoeuer you shall aske the Father in my name he will giue it you. Call vpon me and I will heare you: Come vnto me and I will refresh you: Whosoever shall call vpon the Lord shall be saued. And a thousand such like. Duse vpon them till the fire kindle within you, and then speake with a spirit to so sweet a God as so cheareth his children to pray hartely. And remember it often what once was saide: I will come into thy house euen vpon the multitude of thy mercie, and in thy feare will I worshippe toward thy holy temple. The multitude of Gods mercies make a sweete entraunce into the house

Math. 7.

Io. 16. 23.

Psal. 50.

Math. 11. 28.

Ioel. 2. 32.

Psal. 5. 7.

house of Prayer: yea, say you with Dauid
 ioyfully and comfortably, In Gods worde
 will I reioyce, in the Lords wordewill I Psal. 156. 10.
 comfort my selfe, in God haue I put my
 trust, I will not feare what man can doe
 vnto me.

Other meaner helpes also there be of af-
 fection not to bee contemned of the godly,
 as to speake and pronounce our Prayers
 with words: for sometimes our weaknesse
 is great and our minds begin to stray from
 our Prayer conceiued in silence, and then
 it shall bee good to speake out, yea euen to
 cry out that which wee but thought before,
 to the ende that so wee may stay a starting
 minde and bring it to the sounde of the
 tongue. This hath bene a wisdom of the
 godly euer, and a meanes as wee reade to
 helpe them. The Profite Dauid saith . I
 cried to the Lorde with my voice, and Psal. 142. 1.
 I saide, thou art my hope and my por- vers. 6.
 tion in the lande of the liuing . So
 that he vseth the pronountiation of worde,
 and happellie euen for this cause that wee
 speake of. Saint Augustine sayeth *Deuo-*
tio nostra voce excitatur, our deuotion and
 affection is stirred vppe and and quickened
 by

by the voyce . And experience serueth for longer pꝛoofe in this matter. The gestures of body, as knéeing, lying pꝛostrate vpon the earth, knocking of the bꝛeast, and couering the face, or turning to the wall, lifting vp the eies, and such like, they are helpes also of affection. Wea then are they lawfull, and right in deede, when they serue to this purpose in sinceritie, and not to any outward shewe in hypocrisie. And thus much of them.

Now on the other side, as these be helps vnder God to quicken vp our Spiritues in prayer, if we bee dull, and to make vs pray zealously and earnestly: so are there impediments also that hinder vs and make vs that wee cannot pray with such affection as we ought. As the contraries of these that I haue spoken of, A pꝛoude hart puffed with conceit of merit, an ignorance, or at least not a thorough consideration of the thing, or thinges we begge, a leaning to second causes ouermuch, a dulnes in the seeking of Gods promises, & such like, which I may not nowe ouer againe solow at large. One great let only will I touch, and so conclud this poynt, & that is ignorance of the speech
or

or tongue wherein we pray: Which I call
euen a great let, because it not onely hinde-
reth our affection and zeale, but otherwise
dangerously hurteth vs by keeping from
vs a singular fruite of our prayer as will
appeare.

This great folly then of many in t world
that delight to pray in a straunge tongue, &
not onely so, but boldly (to say no worse of
them) defende that they can pray with as
right an affection thus, as otherwise, hath
first God against it in his word most plain-
ly by the voyce of Saint Paul the Apostle, 1. Cor. 14.
who saith flatly, no man heareth their pray-
ers that are so made, no man heareth them Vers. 2.
I say and marke the wordes well. The A-
postle meant not but that the sound of that
vnknowne voyce entred into their eares,
but because it entred without vnderstan-
ding, therfore it was in truth then, is now,
and euer shalbe no hearing in deede, that is
no good hearing, no profitable hearing, no
commanded or allowed hearing. And there-
fore if it bee a duetie intoynd of God that
his people shoulde bee made partakers of
common prayers by hearing what is sayd,
then is it also euident that they ought not to
be

be in a strange tongue, forasmuch as in this place the Spirit of trueth telleth vs, such prayers are not heard at all in deede, as are not vnderstood when they are heard.

2. Reason.

Secondly if the pipe or harpe bee not vnderstood for want of distinction in the soundes, the hearer is without benefite of that sound, and the instrument is not vsed as it ought to bee, euen so, if the tongue wherein prayers are powred forth to the Lord be not vnderstood, the hearer of that sound is without profite, and that sounde is not well vsed in that order. The Trumpet also vsed to signifie vnto souldiers when & howe to prepare themselves to the battaile if it giue an vncertaine sounde there is no preparation made: euen so againe is the tongue or speech which we vse in prayer the meanes to stirre vs vp to that spirituall exercise and to performe the same, and therefore if it bee not vnderstoode, it leaueth vs wronged as did the other, and the dutie required of vs is not done. Unlesse we can say that souldiers that heare the trumpet & not vnderstanding what it meaneth, runne e- uery man his way from his fellow, do wel.

verf. 9.

3. Reason.

Thirldy the holy prayers of the Church ought

ought not to be spoken into the winde that is in vayne. But so they are (saith the Lord) if they bee made in a tongue that is not vnderstood, and therefore they ought not to be so.

Fourthly, neither should the minister be a Barbarian to his people in the house of God and dutie of prayer, that is, one that is not vnderstood, and therfore might as well hold his peace as speake, neither ought any man or woman priuately be so to themselves, But except we knowe the power of the voyce, sayth the Scripture, that is, except we vnderstand what is prayed, that is so, namely both hee a Barbarian to vs and we to our selues: therfore the tongue should not be vnknewen to vs. 4. Reason.

Fifthly, if wee pray in a strange tongue our vnderstanding is without profite and fruite saith the Apostle, and that ought not to bee so. But when we pray we ought to pray with our Spirit and with our vnderstanding also wee ought to sing with our Spirite and with our vnderstanding also. Therefore wee may not pray in a straunge tongue. 5. Reason.
vers. 14.
vers. 15.

Sixtly our prayers ought to be so made that 6. Reason.

that all the company may answere Amen, but if they be in a strange tongue sayth the same Scripture againe, hee that occupieth the place of the vnllearned can not so answere, because hee knoweth not what thou sayest, Therefore they ought not to bee so.

Vers. 16.

7. Reason.

Vers. 10.

Seuenthly, the Apostle propoundeth himselfe for an example and sayth that notwithstanding hee was able to speake more languages then they all, yet had hee rather in the Church speake five words with his vnderstanding that hee might also instruct others, then ten thousand words in a strange tongue. And what care thinke we shall be in vs to folow his practise? Shall he be the deere one of the Lord in so doing, and we so also in hauing no such care nor conscience, but euen flat contrary, to speake rather ten thousand wordes that we do not know, neither profit others by, than five that do both? Let vs consider it, and setting aside all forward wilfulnes and damnable preiudice of a trueth, take heede betimes. Prayer is a sweete obedience to the Lord if it be aright, make it not a disobedience to his will your selfe by doing it wrong. Many are the blessings promised to it, turne not those blessings

sings into a curse by a stubborne heart that
will not be instructed. Lastly we edifie not
our selues by such vnknowne prayers,
which yet wee ought to doe, aswell in our
priuat exercises, as the publicke minister
his whole people in a publique place, all
thinges being commanded of God priuately
and openly to be done to edifying, and the
reason being all one, namely our benefite &
theirs before the Lord, therefore we should
not vse them.

Thus is the Lord against it, & his word.
Let vs now consider men, and in them ei-
ther their practise or their iudgement, and
see if this kinde of praying may be warran-
ted that way. Concerning the first then,
may we find any Patriarke or Prophet, a-
ny seruant of God whatsoeuer, either in the
olde Testament, or newe, that vsed thus to
pray in a strange tongue? No, no, it is well
knowne that from the very creation of mā,
till the corruption of Rome infected the
Church, there is not one to bee produced,
that either being a minister of common
prayer, made it in a tongue that the people
knewe not, or being a priuat man, prayed
priuately hee wist not what? Not one Pro-

D

phet

The practise
of the godly a-
gainst this er-
ror.

phet, not one Apostle not one man or woman of holy memorie in the booke of God, that euer vsed it. And yet they prayed as often, as much, as Zealously, as fruitefully, and as commendably, as we I crowe, yea happy we, if we were like them. And is it nothing to leaue the example of all these Saynts, and to go a curse that not one of them euer practised? Is there like comfort in a thing neuer vsed, and euer vsed of gods chosen? Howe then are summe bewitched in small matters to relye vpon examples, and euer to bee spying and prying into the wayes & workes of weaker men ten thousand parts, and yet in this matter so weightie and great, to cast behind them the practise of such great ones, and neuer to regard it? for the publique prayers of the Church it hath euer moued mee since I knewe it, what I see recorded, by indifferent men in this behalfe: Saint Hierom speaking of the Pompe of Paulaes funerall in his Epitaphe he made of her, and shewing what course was to it of people of diuers languages, playnely layeth it downe, that euerie one had the tongue they vnderstood in their common prayers, and not a straunge one.

And

Their iudgements against it.

Cap. 13. ad finem.

And yet none of the was neither Hebrew,
 Greeke, nor Latine, which some count on-
 ly holy, but the Syriacke. Saint Augu-
 stine willing the Priests to apply their stu-
 dies to correct the errors of their Latine
 speech in those dayes, addeth this reason:
ut populos ad id quod planè intelligit dicat,
 Amen: That the people to that which
 they fully understand may answer Amen.
 Note the custome of the Church then, and
 the faithfull care of this godly father for
 the people, that no let might be to their un-
 derstanding of the common prayers. The
 same Father againe in an other place say-
 ing that wee neede not any utterance of
 words alwayes to pray vnto God, because
 the Sacrifice of Iustice is sanctified in the
 Temple of the mind and in the secret cham-
 bers of the hart, by and by obiecteth to him-
 selfe, wherefore then both the Priest lift vp
 his voyce, and pray aloud in the open as-
 semblie in the Church, and then answereth
 to the same thus: Not that God, but that
 men may heare him, and that the people by
 the sounde of his voyce and understanding
 of his meaning, may be put in minde, and
 by consent ioyned together, and lift vp to

*De catechiz-
 andis rudibus.
 Cap. 9. ad fi-
 nem.*

*De Magistro,
 in principio.*

*Aug. de doctri-
na Christiana
lib. 4. cap. 16.*

*Aug. in Genes.
ad literam. lib.
11. cap. 8.*

In Psal. 99.

GOD. Againe he sayth, *Quid prodest loquutionis integritas, quam non sequitur intellectus audientis? Cum loquendi omnino nulla sit causa, si quod loquimur non intelligunt, propter quos, ut intelligant, loquimur.* What profite is there in speech be it neuer so perfect, if the vnderstanding of the hearer cannot attaine it. For there is no cause why wee should speake at all, if they vnderstand not what we speake, for whose sake wee speake that they may vnderstande vs. Againe, *Mens mea sine fructu est, hoc ait, quando id quod dicitur non intelligitur.* My minde is without fruite, This the Apostle S. Paul sayth, when the thing that is spoken is not perceyued. And again, *Si intellectum mentis remoneas, nemo edificatur audiendo quod non intelligit.* Set apart the vnderstanding of the mind, and no man hath fruite or profite of the thing that hee peerceiueh not. *Quid opus est iubitare & non intelligere iubilationem, ut vox nostra sola iubilet & cor non iubilet. Sonus enim cordis intellectus est.* What needeth vs to sing if we vnderstand not what wee sing, to sing with our voyce and not with our heart. For vnderstanding is the sounde or voyce of the heart. These
are

are most playne testimonies, and worthy consideration, if we desire a truth.

Origen againe very plainly sayth of such things as are read in the Church. *Non fuisset necessarium legi hac in ecclesia, nisi ex his edificatio aliqua audientibus praberetur?*

It should neuer need to reade them vntlesse some edification shoulde come by them to the hearers. But without vnderstanding we know not what edification is, & therefore Origens iudgement is openly this, that if Scriptures and prayers shoulde bee in a strange tongue then it were as good that there were neuer any at all of either of the.

¶ Marke it. Cyprian next as flatly againe, Not the sound of the voyce, but the mind & vnderstanding must pray vnto the Lorde with pure intention. But my vnderstanding to pray & the language to be straunge to me that I pray in, is impossible, therefore farre was Cyprian from this folly. Saint Chrisostome againe the like, and many mo, that I spare to name in this brieft treatise. The fauorers of Rome in latter dayes sawe this trueth, and yeldded their testimonies plainely for it. Lyra and Thomas of Aquin spare not to auouch it, that the com-

In Leuit. cap. 7

De orat Dom.

mon service in the Primative Church was ever in the common vulgar tongue, that the people did vnderstande. That earnest & as some thinke, strong defender of the contrary to this, by the power of a trueth is drawen to these very woordes: that in the Primative Church the prayers were made in a common tongue knowne to the people, for cause of their further instruction, and it was so necessary to be: and againe in an other place: It were good the people hauing humble and reuerent heartes vnderstoode the seruice, I deny it not. And whereas they say they can as heartily, as earnestly, and with as vehement an affection pray, although they knowe not what they say, may they not see their owne Doctor say the contrary flatly, and a man of no common learning: *Si populus intelligit orationem Sacerdotis, melius reducitur ad Deū, & deuotius respondet*, Amen. that is, If the people vnderstand the prayer of the Priest, they are the better brought vnto God, & with more deuotion farre, answer, Amen. Now there is the same reason of their deuotion openly, and of our owne priuately. May they not see it playnely affirmed, *Quo modo potest debite*

Diuisio. 28.

Diuisio. 31.

*Lyra in
1. Cor. 14.*

*Aug. prefat.
in Psal.*

debitè Deo psallere qui non intelligit quid psallit? How can he rightly sing vnto God that vnderstandeth not himselfe what hee singeth? as if hee should say it cannot bee, it is impossible, and not to be hoped for. Last of all is it not an olde saying grounded vpon true reason, *Ignoti nulla est cupido*: there is no desire of the thing that wee knowe not: and no desire I thinke is a very colde affection. Let vs ende then this poynt of the practise and iudgement of men with that decree of Pope Innocent the thirde in the Councel of Laterane, about the yeere of our Lorde 1200. that in such Cities as should bee concurse of people of diuers nations, the Bishop shoulde take order that euery people should haue a Pastor of their owne language, which might serue them, and minister vnto them in the same. A thing very worthy obseruing, that euen with the Pope himselfe the trueth of this cause, that prayers ought to be vnderstood, should preuaile.

We haue seene then God, and wee haue seene men against this great corruption and hinderance of our prayer, and men both in practise and iudgement. What if

We ioyne nowe for conclusion of all verie open reason against it : It may doe good. For truely euen this striketh so deepe in in this behalfe, as any Christian heart may feare euer to come before the Lorde with prayer in this order . For it is not one, and a verie singular vse of our prayers , to strengthen and frame our faith by the experience of mercies asked and receiued at our God his handes . It working euer in vs a trust, an hope, yea , an unspeakeable comfort , that he will be as he hath beene, being no changeling in himselfe , and that whome he hath heard so graciously , so readily, and so often , with graunt of their desires , those hee will euer heare , and still heare in their right and lawfull prayers, to the prayse of his mercie , and the ioye of them his seruantes in their distresses : Now this singular vse and profite as I say of prayer are they deprived of , that vse to pray in a straunge tongue , for if any particular benefite be giuen them, they knowe not whether it hath come at their intreaty, or no , because they know not what they haue prayed for, and so receiue they no sure and certaine testimonie of the Lords helpe
and

and goodnesse to them , to the comfort of their hartes at all times when they shall neede againe to call vpon him . And therefore if this be a blessing to haue true experience, nay thousands of experiences of the Lordes swæete fauour to vs , then must it needes be a daungerous thing to our faith, that robbeth vs of all and euery tryall of our God. Therefore let but euen reason speak in this cause, and it will conclude vnto our consciences thus, that forasmuch as petitions knowen of vs to bee made by vs to the Lorde , and of him graunted to vs, (which is done when we vnderstande our prayers) doe strengthen our faith in comfort euer to rest vpon the Lord, and the contrarie (which is when we pray in a strange tongue) doth weaken the same, and rob vs of that comfort that groweth by experience, therefore it is profitable to pray in the one, and most dangerous to pray in the other. Againe, is not the remembraunce of Caligulaes fact in this respect most fit, and presseth anie honest mind in the world with sight of fruitlesse labour in such kindes of prayers ? Caligula the Emperour set golden leaues befoze his guestes, and all other
ser.

seruices in forme of meats of beaten gold, & had them eate. But their dainties were too hard, & for all þ̄ glorious shew they rose an hungered. And doth not this Romish practise in very like sort set befoze the people of God, whose souls are deere to þ̄ Lord that made them, a glistering seruice of Hebrew, Greeke, & Latine, & bid them feed? But alas what should they feed vpon? A goodly shew there is to stir vp wonder & astonishment in the people, but to receiue oꝝ tast of, either to moue thē to repentāce, oꝝ to cōfoꝛt & quiet their conscience they haue nothing. And how passing well speaketh Austen in like case, *Quid prodest clavis aurea, si aperire quod volumus nō potest? aut quid obest lignea, si hoc potest: quando nihil quarimus nisi patere, quod clausū erat?* What auaieth a golden key, if it cannot open þ̄ we woulde haue opened? Oꝝ what hurteth a wooden key, if it be able to opē? seeing we desire nothing but that þ̄ thing that is shut may be opened. The wrong is apparant to the church of God, though I say no moze, but it passeth a frensie for men & women in their priuate praiers to deale thus w̄ thēselues. For I trust to refresh their hungrie bodies they

*De doctrina
Christiana.
lib. 4. cap. 11.*

they would set no such hard meate as gold
 before theselues : and skilleth it not how it
 feedeth the soule that should feed it, so it be
 glorious to the shew? Consider it, & who-
 soever seeke to starue vs, let vs not be guilt-
 ty of our own spiritual death our selues. A-
 gain, if y^e brute beasts or birds discover this
 follie let vs not refuse them. If they could
 speak, as Democritus y^e philosopher some-
 time thought, & as Lactantius a Christian
 writer semeth partly to say, they do: yet be-
 ing birdes & beastes & voide of reason, they
 wold not speak they know not what. The
 very sense of nature therfore is against this
 folly. But let their sound be a sound without
 sense & vnderstanding, as Plinies rauē that
 could saie *Aue Caesar Imperator*, All haile
 Emperor Caesar, or the Cardinals Popin-
 iay that could pronounce distinctlie all the
 Articles of the Creed, & yet knew not what
 they sayd : shame we not to be like them?
 Hauing the gift of reason giuen vs of God
 aboue all the creatures that he made, to di-
 stinguish vs from them in the rule of all
 our actions : Let the olde Father Saint
 Augustine speak both for the cause and for
 this reason, *Quid hoc sit quod precati su-*
mus

In Psal. 18.

Expos. 2.

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mus, intelligere debemus, ut humana ratione, non quasi auium voce cantemus. Nam et meruli, et psitaci, et corui, et pica, et huiusmodi volucres, saepe ab hominibus docentur sonare, quod nesciunt. Scienter autem cantare natura hominis diuina voluntate concessum est.

What this is that wee haue praied, wee must vnderstande, that wee may sing with reason agréable to a man, and not chatter with voice as birds doe. For Owls, and Popiniaves, and Rauens, and Pies, and such like birdes are often taught of men to pronounce that which they doe not vnderstand. But to sing with knowledge is giuen by God to mans nature. What testimonie plainer, or reproofe more waightie may there be. But I forget my selfe, and purposing but to touch matters, make too long abode in this thing. Conclude we the with an effectuall thought in our hearts as men & women that are not sworne against the Lord, and past all recouerie, whether euer anie person in this world dared, or we our selues durst speake to an earthly man for a sute of waight belonging vnto this bodie in this world, and know not what we saie: O our care in the one, and carelesnes in

in the other, our feare in the one euen ouer tittles and sillables, and our want of feeling in the other in large speech, what a witnesse will it beare against our soules before the Lord in that dreadfull daie if wee take not warning, and leauing betimes the waie that God condemneth, man misliketh, reason reproueth, and very nature abhorreth, make choice of the other which in all these respects is commended, and by no meanes can euer doe harme. To day if we heare the truth let vs harden no heartes against it. Saie not God is mercifull and I hope the best, for as he hath mercie so commeth wrath from him when we are wilful. Woe to the eare that will not heare, sayth the Lord often. Larger discourses may be liked of, if neede be, this serueth for a taste of truth in a short treatise.

Yea Sir, but God vnderstandeth what soeuer we saie, in what tongue so euer we speake, and that is sufficient.

No indeede. For can you affirme that praier was ordained for God alone, or for vs, to make our mone to God by also? If it were so, and is so, then ought we as well to vnderstande our selues, as the Lord to vn-

Syrac. 5.
verf. 6.

understande vs. And is there no matter what we speake or how we speake, so that God vnderstand vs? Could we so content our selues towarde a man? Let the one teach vs in the other, and let desperate conclusions haue deserued confusions before our eyes euer. We may as well reason agaynst speech of tongue, because God knoweth our hearts, as against vnderstanding of our praiers, because God vnderstandeth them. But inough is said.

Goe you then to the causes of our prayers, which is next in order of our verse.

These haue in effecte also sufficientlie bene touched alreadie in this that hath ben spoken. For wee haue hearde causes in respect of God, in respect of our selues, and in respect of our brethren. Which you maye turne backe vnto again, if you will, and peruse all causes bigent and weightie of our prayers, that are. God hath commaunded vs to pray, God hath promised to heare vs if we pray, threatens to punish vs if we do not: our faith is then confirmed by it, our dangers preuented, our wantes releued, our loue to the Lorde increased, & our liues
ordred

Psal. 50.

Iohn. 14.

14.

Psal. 14.

Luke 17. 5.

Math 6. 13.

vers. 11.

Psal. 18. 1.

induced to the example of Gods chosen, euer with such like, and these are great causes to vse it.

What say you then of the third point concerning the persons to bee prayed vnto?

I answered that onely God and none but God is to be prayed vnto, or as the wordes of our faith and Creede hath, one GOD in Trinitie, and Trinitie in vnitie is to bee worshipped. Which answer implying to things as you see, to wit, that God is to be prayed vnto, and onely to bee prayed vnto. Let vs see the truth of them both out of the word. First then for the former it is mentioned vs in the law. Thou shalt feare the Lord thy God & serue him, & sweare by his name. And in another place, Thou shalt feare the Lord thy God and serue him, and thou shalt cleaue vnto him & sweare by his name. With a number other proofes in euerie place where the word of seruing the Lord, by a figure noteth al duties due vnto him in general, & so implieth this duty of prayer to him in special. Euen as Dauid exposideth it in his Psalmes, saying, I will worshippe towards thy holy Temple

Deutro. 6.

13.

Chap. 10.

20.

Temple, & then expresseth what one thing he meaneth by that worship. I will praise thy name because of thy louing kindnesse & truth, that is, by prayer of thanksgiuing and praise I will doe my dutie. So than this is plaine, and more plain I trust, than that it should need prooue, that God is to be prayed vnto. If anie would haue reason as well as testimonies, the Apostle giueth vs a strong one of contraries, when he toucheth the Galathians with it as a fault no lesse than Idolatry, that they did seruice vnto them which by nature were no Gods. For it inferreth plainly our not offending, but most right doing, when we doe seruice vnto him that is by nature God. But prayer is a seruice and a great seruice, therefore due and most due to the Lord for euer. But it is not this that anie man doubteth of, and therefore as I sayde, not to bee stoode vpon. It is the other that is a question, to wit, whether God onely is to be prayed vnto or no, and therefore let vs looke to that rather and see the truth.

Concerning this then, is not the Scripture as plaine, if wee will not wilfully bee blinde, as in the other? And doth not our
Saviour

Sauour Christ put it quite out of doubt when he saith: him only shalt thou serue? Math. 4. 10
 Onely to God, auouched by Christ, should stand against, not only to God, affirmed by tenne thousand wordes, if there were so many to doe it. But the Lorde affirmeth Esay. 42. 8.
 further, that he will not giue his glorie to any other: and it is a parte of Gods glorie in any Christian iudgemēt I hope to praie vnto him, and to make him the fountaine and wellspring of all our good. For, Call Psal. 50.
 vppon me (saith the Lorde) in the day of thy trouble, and I will heare thee, and thou shalt glorifie me. The lawe of God saith, Thou shalt haue no other Gods but me: which is an exclusion of all creatures in heauen and earth, from partaking with the Lord in any worship we owe vnto him as our God. The 17. Chapter of the second booke of Kings is a notable testimonie of the Lordes abhorring any partners in this behalfe. For there we may see, and heare him witnesse it vnto our soules, who must one day come to iudge them in glorie, dreadfull if wee haue not harkned, that not to feare him onely, is not to feare him at all, and not onely to doe after his
 E lawes

lawes and commaundements, is not at all to doe after them. For our additions to the wil of him ouerthroweth utterly that which wee doe thereof, because it is not as wee should doe it, that is, onely. By couenant and charge with the Israelites, saith the Lord there, was euer this that they should feare no other Gods, nor bowe themselves to them, nor serue them, nor sacrifice to them, but onely mee, which brought them out of the land of Egypt with great power and a stretched out arme. And marke the emphasis, Him feare. That is, as we may see plainly, him onely, him euer, and none but him. And therefore ouer and ouer he saith it there, no other, no other, and againe the third time, no other. Which is prooue sufficient, if wee bee the Lordes: yet is the Scripture fuller, and teacheth vs plainly that they euer were and euer shall bee blasphemous Idolaters, iniurious to the Lord that call vpon any in their prayer but the same Lord alone, whether it be in heauen, or in earth, or in the waters vnder the earth, whether it bee of golde, silver, or whatsoever. The places are knowne and you may reade them. It teacheth vs also that God hath

Exod. 20.

Psal. 97. 7.

Psal. 115. 3.

Iere. 2. 28.

Act. 7. 42.

Deut. 4.

Philip. 2. 10.

hath made vs in his great mercie Lordes of all his creatures here, and euen the Angels in heauen ministring Spirits to our good as shall please him to appoynt. But whatsoeuer we pray vnto, we make it superiour to vs, and hauing rule and power ouer vs: and therefore if it bee a creature we offende greuously, peruerting the Lordes appoynted course, and seruilely submitting our selues to that which he in mercie hath put vnder vs, not ouer vs in his maner and order. Againe, that we cannot pray to any thing without beleefe in the same, but beleefe must onely be in God: and therefore prayer to no other. Wherefore it standeth true by the Judge of trueth, the eternall worde of God wee now well see, that both God with his worship of prayer is to bee serued and honored, and onely God also, with exclusion for euer of all others whatsoever they may bee: and so wee ende this question.

Gen. 1. 26.

Psal. 8.

Hebru. 1. 7.

Rom. 10. 14.

Your next is, through whome or by whome wee must present and offer our Prayers to God.

It is so: And it may bee that in the former question you expected some fuller

speech of Angels and Saints that be dead, which many are of opinion may bee called vpon, that yet greatly mislike that other folly or rather madnesse of praying to inferior creatures. And if you did, it shal now be supplied, God willing: for I did referre it of purpose hether, because no man iustifieth it amongst vs, if he haue any cunning, that they are simply to bee praied vnto as helpers themselves of themselves, but as mediators to him that is able to helpe, that is, God the Lorde. Let vs see then this, if euen but thus much may bee giuen vnto them.

And to begin at the beginning, we know it true that betwixt God and vs a mediator must needes bee. For so sayth the Scripture. No man cometh to the father but by me: And as there is a God, so there is a mediator betwixt God and man. The high Priest in the lawe by God assigned, a figure and shadowe of Christ, euen in his office taught the same. And conscience in vs of our owne vntworthines to appeare before God, in our selues and for our selues, driving vs away from his presence, inferreth it necessarily with it, that there

Ihon. 14. 6.

1. Tim. 2. 5.

Heb. 9. 6. 9. 14.

19.

there must bee a Mediatour for vs . But who this, is and euer was through the malice of Satan working in his members, is become a question. We say with the truth and his due glorie, Christ Iesus our Lord, and he onely . The Papistes say Christ, but not Christ onely . Our warrants bee many, and strong against them . First expresse words: There is one God, and one Mediatour betwixt God and man, the man Christ Iesus . Marke the place well, and see how first he determineth the number, and saith there is but one : Secondly the person, who that one is, euen the man Christ Iesus : Thirdly, why there is but one, and no moe : namely, because there is but one God, and no moe. Which is a singular prooue, every one blushing to denye the one, and yet daring to auouch the other. So then by this place it is got, that one GOD and but one Mediatour, and that Christ also: but no mediators, no Gods of necessitie: which they will not teach I hope plainly . Secondly, all those places that appoynt vs to praise in Christ his name, making euer mention of him, and onely of him, without any addition of any
 C 3 other,

1. Timoth. 2. 9

Ihon. 19. 13.

Ihon 16. 4.

&c.

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other, doe they not with a mightie strength
vphold our soules in this faith? For wan-
ted the Lorde either power or will to adde
further trueth, if there had bene any such?
Or is he that saith he will honoꝝ them that
honoꝝ him, become enuious towarde his
Saints, and will not speake of their lawful
honoꝝ, if this were it, to pray to them?

1. Sam. 2.

1. Ihon. 2. 1.

3. Thirdly, can any man bee our mediatoꝝ
with God, but he that is iust himselſe fully
and perfectly befoꝝe God? And was there
euer any such or can be to the worlds ende,
but only Christ? Is not any thing whatso-
euer it bee that commeth not of faith sinne?
And commeth faith any way but from the
word? Then either some poroſe out of the
word against Christ only, and foꝝ others as-
well as Christ, or to beleue it is sinne and
a death foꝝ euer, without repentance. Dare
we of our owne heades take the honour of
Christ ascribed to him so expꝛessely in his
worde, and giue it to others equally with
him, without a warrant? It is wꝛitten *Glo-
riam meam alteri non dabo*, I will not giue
my glory to an other, and hee that wꝛit it
shall iudge vs foꝝ breaking it, vnlesse wee
can shew his dispensation. *Sanctos defunc-*

tos pro nobis orare, ex nulla scriptura Canonica edocemur. That the Saintes departed pray for vs, it appeareth not in any Canonick Scripture. *Et quamuis id faterer, non tamen ex eo sequeretur, nos oportere sanctos defunctos innocare.* And although that it should be granted, yet follow therevpon it would not, that we should pray vnto them: for assured by the word of God we cannot be that they heare our prayers. And without that assurance, what comfort can we pray withal vnto them. Wherefore most grieuously doe they offende both against Christ and religion, that make mediators beside him. We are plainely tolde that hee maketh intercession for vs, but wee are not tolde of any others. I write vnto you litle children sayth Saint Iohn, that you sin not, and if any man do sinne we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiatio for our sinnes. In which place of Scripture Saint Austen noteth two thinges. First howe the Apostle doeth not say yee haue an aduocate, but we haue an aduocate teaching vs thereby that there was neuer any so holy but that he had neede of Christ

1. Iohn. 2. 1.

Contra parmenian. lib. 2.

cap.

8.

to be his mediator as well as others, and therefore he did not separate himselfe from others in that respect, secondly that hee did not say ye haue me an aduocate with the father, but yee haue Iesus Christ the righteous: *neq; ego exoro pro peccatis vestris*: neither is it I that intreat for the pardon of your sins, but Christ. For had the Apostle Iohn sayde otherwise *quis cum ferret bonorum atque fidelium Christianorum?* what good and faithfull Christian coulde haue abidden it? *Quis sicut Apostolum Christi, & non sicut Antichristum inueneretur?* Yea who woulde haue looked vpon him as vpon an Apostle of Christ, and not as vpon a very Antichrist. What a notable testimonie is this against other mediators beside Christ: and how hapneth it that our Papists see it not, or thinke better not of it, if they see it? But I pray you heare the same Father againe in an other place. *Quem inuenirem qui me reconciliaret tibi? An eundem mihi fuit ad angelos? At qua prece? quibus sacramentis?* Whom should I finde to reconcile me to thee? Should I goe to the Angels? with what prayer, with what sacraments? I haue not many done thus, and bin deluded with

Aug. Confess.
lib. 10. cap. 42.
 43.

with the ill Angell, transforming himselfe into an Angell of light. *Verax ergo mediator Christus*, the true mediator therefore is Christ Iesus. And much more in those two good Chapters to this purpose. These proofes may suffice in this brieft treatise, yet are there many more. Theiues haue had, euen by the mightie power of an able God to giue his truth passage, a true feeling of the safetie of the one, and the danger of the other, & their witnes of it should truly work both with them and vs. With them to drawe them to a sweete truth, and with vs to strengthen vs where wee stand, since the Lord hath made his eneinies confesse the soundnes of our sayth. Cassander sayde it of his owne practise, *Ego in meis precibus non soleo Sanctos innocare, sed inuocationem dirigo ad Deum ipsum, idque in nomine Christi: Hoc enim tutius existimo.* I, sayth he, do not vse to pray to any of the Saints my selfe, but I direct my prayers to God himselfe, and that in the name of Christ: for that I iudge more safe. An other of them againe: *Tutius & iucundius loquor ad meum Iesum, quàm ad aliquem Sanctorum spirituum.* Both with more safetie and comfort

comfort doe I speake vnto my Iesus, than to any of the holy spirites . Is not this strange that our enemies shoulde confesse our maner of praying to God alone by the mediation of his beloued sonne both more safe and more comfortable, and for the same causes vse it so themselues , and yet teach others otherwise. Should faithfull teachers seeke to saue themselues and make no conscience to kill others. And is this to deale faithfully with the Lordes inheritance, the price of his sonnes blood, to teach them to do, what not onely by knowledge in iudgement, but by inward feeling of conscience, they find neither so safe nor comfortable, as the way we vse, & themselues also, is? Wo and woe againe must needes be to such, as euen agninst their owne feeling, direct the people committed to them. And what madness is this in vs if wee suffer our selues by any subtil perswasions to bee led vnto that which our teachers themselues refuse for their owne partes to ioyne with vs as in a course that is neither comfortable nor safe. Let vs hearken rather to the Apostle, truely aduertising vs to suffer none such as these, neither any man living at his pleasure to beare

Coloss. 2. 18.

beare rule ouer vs by^a humblenes of mind,
 and worshipping of Angels, aduancing
 himselfe in these thinges which hee neuer
 saw, rashly puffed up with his fleshly minde,
 and holdeth not the head &c. For assuredly
 if the consciences of all the were examined
 by delight in other mediators beside Christ,
 to offer by their prayers to GOD and to
 speake for them, and true confession made
 of what they finde, it would appeare to vs
 all that this sinne springeth of none other
 roote than of a perswasion that Christ is not
 so pitifull and mercifull, and willing to bee
 spoken vnto as other Saints and crea-
 tures be. Which how blasphemous it is a-
 gainst him, to giue his creatures preemi-
 nence aboue him in any goodnesse, let euery
 feeling hart discerne and iudge. Forre was
 the godly father from such opinion of our
 Sauour, when he made him all in all and
 with truth sayd of him what all true Chri-
 stians firmly beleue and holde: *ipse os no-*
strum est, per quod patri loquimur, oculus no-
ster per quem patrem videmus, dextra no-
stra, per quam nos patri offerimus. He is our
 mouth wherewith wee speake vnto GOD,
 our eye wherewith wee see GOD, and
 our

^a For these an-
 gell worship-
 pers blamed
 such of pride
 as would goe
 straight to,
 God, and vse
 no other vn-
 dermeanes be-
 side Christ,
 and sayd the
 other was
 humblenes of
 mind. But such
 humilitie
 the Apostle
 condemneth.

Ambrose. de
Isaac & a-
nima, lib.

our right hande wherewith wee offer our
 selues vnto **G D D.** *Quo nisi intercedente*
nec nobis nec Sanctis omnibus quicquam
cū deo est. But by whose intercession ney-
 ther we nor all the Saints in heauen haue
 any thing to do with the Lord. And y there
 remaine no scruple of feare in vs to goe to
 this gracious mediator euer when we pray,
 consider it in the Scriptures, and consi-
 der it earnestly, that that glistering reason
 which they vse of our indignitie to goe to
 him at the first (for so I call it because it
 seemeth so faire at the first beewe) neuer dis-
 cozaged any of the godly mencioned in the
 worde euer, but euen then when they haue
 seene and thought of their vnworthynes
 most, they haue yet gone vnto God and to
 no others for helpe. Dauid when hee sawe
 that multitude of offences in him and him-
 selfe so horribly defiled as that there remai-
 ned almost nothing of olde Dauid in him,
 that is of a good seruant of God, neuer yet
 cried to Abraham, Isaac and Iacob, nor to
 any of all the godly departed, or Angels in
 heauen, but *Miserere mei deus*, haue mercy
 vpon me O God, and according to the
 multitude of thy mercies do away mine
 iniquitie

Psal. 51.
 Math. 3.

iniquitie. John Baptist, though hee saue
himselfe vnworthy to loose the very latches
of Christ his shoone, yet taught he no other
Mediatour to God, neither had any other
himself, but only him. The good Centurio,
that in so true feeling both of himselfe, and
Christ, confessed he was not worthe, vn-
der whose roofe the Lord should come, yet
with all that vnworthinesse was not fea-
red from him to aske his helpe, euen for
his seruant. The poore Publican vnwor-
thie in his owne eyes to looke vpon the hea-
uens, yet feareth not to loke vpon his God,
and to say, God be mercifull vnto me a
sinner, when he might haue called vppon
Saints and Angels for mercie, if it had
beene as good or better, as these mad men
affirme. And so farre was this his doing
from presumption, displeasunt to God,
and vnseeming an vnworthe sinner, as
that sentence is giuen by the Lord himselfe
of it, it was pleasant & acceptable to God,
and he iustified more than the other. Final-
ly, the Prodigall Sonne with the same
mouth that confesseth his indignitie euer
to be counted a Sonne any more, yet cal-
leth vpon his Father for pittie, and not v-
pon

1. Timoth 2. 5.

Ro. 8. 32.

1. Ihon. 2.

pon any of his Fathers seruants. Wherefore let vs open our eyes and see the truth, let vs not harden our hartes, to day when we heare his voyce, the mediator betwixt God and man is the man Christ Iesus, & none but he: it is he that sitteth on the right hand of God and maketh intercession for vs, and there is no other. And if any man sinne wee haue him our aduocate and wee must know no other.

Yea Sir, but you knowe their answere in this matter, if they bee charged, they doe not denie they saie, but Christ and onely Christ is mediatur of redemption, but not of intercession, and that which they ascribe to holy spirites, it is onely to make intercession for them.

Indeede they so answere, but alas in vaine. For it is but a shifte deuised of Satan to deceiue our soules by, if wee receiue it, and that may appeare both to them and vs, if we haue care to see the truth. For hath it first anie warrant in the worde? If it haue let them produce it, if not, let them knowe that euen for this cause it faulteth, and we reiect it. For if this bee graunted that men may frame distinctions at theyr pleasures

pleasures, there is not the truth to bee named but it may be ouerthrowen. Wherefore this is one reason agaynst it, it hath no warrant in the worde. Secondly, was not the high Priest in the lawe mediator in figure, both of expiation by sacrifices, and of intercession by prayers? That is, more plainly, did not he both offer the sacrifice & make prayer? And what was this but in shadow to shew that so in the new Testament both these things should bee conioyned in one man also, euen the man Christ Iesus, & he that was mediator of redemption, should also be mediator of intercession. To diuide these thē, is to make the bodie not answer to the shadowe, neither the truth to the figure, which may not be. For looke whatsoeuer was typically shewed Christ should do, that hath he truelie done and performed, and to affirme otherwise is great impietie. Thirdly, these two are both duties of the mediator, and in truth none can be a mediator, vnlesse he performe both these things, namely both redemption and intercession. Now of two duties or partes of the office of a mediator, shall we make two sorts of mediators. Truly it is euen
all

all one, as if because man consisteth of bodie and soule, as of two partes that make but one whole, we should say there are two sortes of men, one consisting of bodie, another of soule, which were a trimme speech. Or agayne, because the Prince hath power ouer body and goods, and they both are incident to the prerogatiue of his kinglie office, therfore of two things belonging to one person, we should make a distinction of persons, & say, there are two sortes of Princes, one hauing power ouer body, and another hauing authoritie ouer goods. For euen so it is in this matter of a mediator, whose office consisteth in both these duties, as parts of the same, to redeeme the people and to make intercession for them. Remember also in the scripture before named, how bitterly Saint Austen disliked that Parmenian hereticke, who in a certaine place made the Bishoppe a mediator betwixt God and the people, and how he sayd that if Saint Iohn should haue done so, no man would haue abid him, neither haue looked vpon him as vpon an Apostle of Christ, but as vpon a very Antichrist. Truely Parmenian neuer thought the Bishop was a mediator

diator of redemption or saluation, and therefore euen there, by that learned father Augustine, is most plainly ouerthrowne this foolish distinction which we speak of. Lastly consider the Scriptures of God, & tremble to resist a trueth maliciously when it is playne. Doth not the Apostle say, we haue boldnes, and entrance with confidence by faith in him. If in any place it can be truely shewed that wee haue such entrance by any other, finde it out, if not, thinke of it. Consider aduisedly of the 7. and 9. Chapters to the Hebrewes, and see how strongly it is pꝛoued that these two offices of redemption and intercession are ioyned, and so that the dignitie, power, and efficacie of Chꝛistes intercession dependeth vpon the merits of his redemption. Marke howe he sayth it of Chꝛist, that hee euer liueth to make intercession for his. Find you where Saints or Angels liue to make intercession for vs. Againe, that Chꝛist is entered in, to the very heauens, to appeare now in the sight of God for vs: shewe you the like of other mediators. That Chꝛist by the very oth of God is appoynted to this office for his childꝛen. Shew you where God by oth

Ephes. 3. 12.

Hebre. 7. & 9.

Chap. 7. 25.

Hebre. 9. 24.

Hebre. 7. 28.

Ihon. 16.

Ihon. 10.

Ihon. 14.

1. Tim. 2.
vers. 1. & 5.

hath ioyned others in commission with him
 Consider with your selfe how comfortable
 a promise it is of Christ, that whatsoeuer
 we aske the father in his name we shal haue
 it. Surely if other were fellowes with
 him in mediation of intercession, we should
 haue like promise, that whatsoeuer we aske
 in their names we should receiue it, but this
 is not so, and therefore a great difference
 betwixt our comfort that aske in Christes
 name, and theirs that aske in other names.
 I am the doore, saith our Sauour Christ,
 by me if any man enter in, he shalbe sa-
 ued, and shall go in, and go out, and find
 place, I am the way, the trueth and the
 life, No man commeth to the Father,
 but by me. Which were meere false, if
 there were many mediators of intercessi-
 on. For then so many mediators, so many
 meanes to come vnto God. Finally consi-
 der it euen with your heart, that in the ve-
 ry place where hee sayth, there is one me-
 diator, and that Christ, hee speaketh of
 prayer, supplication and intercession, and
 therefore most fully satisfieth any Christian
 conscience that euen of that there is but one
 contrary to this bayne and foolish distinc-
 tion.

tion. Wherefore let the fruit of all this bee a reformed iudgement, forasmuch as prayer to God alone by Christ hath warrant & comfort, and the other hath none, but when God shal awake vs, most fearefull discomfort, being a plaine and dreadful robbery of God of his true and due honoꝝ. If you can finde as playne proofes and proppes to your conscience that others bee ioyned in this authoritie and office with Christ to make intercession for vs, as nowe you haue seene that Christ is, then hearken to them, but if not, thinke vpon your God that shed his precious blood for you, and he that hath so loued you, and done so much for you, grudge him not his due gloꝝ, neither match his creatures with him cheeke by cheeke, without good warrant, for hee is a iealous God of his honour, and hath plainly told vs that his gloꝝ he will not giue to another. Think vpon your owne poore soule the greatest iewell that euer God committed to you, spill it not, kill it not by pulling it from the life of all soules Christ Iesus. And bee you euen fully resolved, that if the Angels or Saintes appearing or liuing in this world would neuer suffer their felowe

Apoc. 19. 10.

seruants to pray vnto them, surely now in heauen they like it not, but would haue you only cleaue to Christ.

1. Timo. 2. 1.

Iam. 5. 13. 16.

Math. 5. 44.

Ro. 12. 14.

For what things may we pray.

Iustinus.

Tertul.

Clemens.

Augustin. &c.

1. Tim. 4. 8.

I exhort, saith the Apostle, that supplications, prayer, intercessions, and giuing of thanks bee made for all men. For kings, and for all that are in authoritie, that we may lead a quiet and peaceable life in all godlines and honestie, for this is good and acceptable in the sight of God our Sauour. And againe, whatsoeuer ye shall do in word or deede, doe all in the name of the Lorde Iesus, giuing thanks to God, euen the father by him, with many other places. Chrysostome in his Liturgie and others haue prayers then vsually of the Church publicly made, for seasonable weather, fertilitie of the ground, peace and quietnes, for such as traueiled by land or by water, for them that were sicke, prisoners, or captiues, for Bishops and people, for infidels and heretiques, and such like. In conclusion, wee are warranted to call vpon the Lord our most mercifull God for whatsoeuer is requisite either to body or soule, this life, or the estate to come.

Which

Which being more particularly laid down by Christ himselfe in this prayer following, neede not nowe so much to bee stood vpon.

Something also of the place of prayer, if you will.

As prayer it selfe either is priuate or publique, so is the place, both allowed and commended in the word: of the first our Saviour speaketh, when he sayth: be not as the hypocrites, for they loue to stand in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you they haue their reward. But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy father which seeth in secret shall reward thee openly. Math. 6. 5

Here by chamber are ment al priuat places whatsoeuer, which the godly drawe themselves into: to make their priuat prayer, It being nowe lawfull to pray euery where & in all places, lifting vp pure handes without wrath or doubting, and no need to seeke out Temples, Churches or Chappels ha- 1. Tim. 2. 8.

lowed by men, as though no prayer were good but there. Whether we bee at home

or abroad, in the Citie or in the Countrey,
 in our shops working, or in our beds ly-
 ing, whither we bee sitting, standing wal-
 king, by day or by night, earely or late God
 is p̄sent and heareth, and accepteth the
 prayers of any faithfully made, and in mer-
 cy he hath made and consecrated our bodie
 temples for the holy ghost. A great mercy
 and litle thought of, y we are not tied to a-
 ny places. For then might our streits haue
 bene such that we could not come at them,
 and so consequently not haue bene able to
 pray to God his liking, whereas now it is
 not, but wheresoeuer we are, we may doe it
 if we neede, in bed sicke, in prison bound, in
 persecution feared, and driuen into holes, so
 that wee cannot come at the publique pla-
 ces, we may pray and comfortably pray, as-
 sured that euen in all these places and o-
 thers, whatsoeuer our prayers made in
 faith, come befoze the Lord as incense, and
 the lifting vp of our handes is as an eue-
 ning sacrifice. Of publique place and pray-
 ers, all those appoyntments of God of as-
 semblies both in the lawe and the Gospell,
 and his childrens carefull and diligent kee-
 ping of the same. This publique place the
 Lord

Psal. 14. 1.

Exod. 29. 38.
 Ioel. 2.

Lorde calleth his house, and the house of
 prayer. And the old father is not afrayde to
 say thus of them. *Non aq̃uè exoras, cūm so-*
lus Dom. obsecras, atque cum fratribus tuis.
Est enim in hoc plus aliquid, videlicet, con-
cordia, conspiratio, copula amoris & chari-
tatis, & Sacerdotum clamores. Prasunt enim
ob eam rem sacerdotes, ut populi orationes,
qua infirmiores per se sunt, validiores illas
complexæ simul in cælos euehantur. Thou
 doest not so soone obtaine thy desire when
 thou prayest alone vnto the Lord, as when
 thou prayest with thy brethren. For herein
 there is somewhat more, the concord, the
 consent, the ioyning of loue and charitie, &
 the crye of the Priests. For to that end the
 Priests are made ouerseers, that they be-
 ing the stronger sort, may take with them
 the weake prayers of the people, and carie
 them vp into heauen. Againe, *Quod quis*
apud se ipsum precatus accipere non poterit,
hoc cum multitudine precatus accipiet. qua-
re? quia etiam si non propria virtus, tamen
concordia multum potest. The thing that a
 man can not obtaine praying by himselfe
 alone, praying together with the multitu-
 de shall obtaine. And why so? for although

Esay. 56.7.

Ihon. 2.16.

Chrysost. de in-
 comprehen-
 sibili Dei natu-
 ra Homil. 3.

Chrysost. in
 2. Thess. Hom.

4.

not his owne worthines, yet the concorde & vnitie preuaileth much. This concorde and vnitie in prayer is a goodly thing, and make a shrill shrill in the Lordes eare. S. Hierom did liken it to a thunderclap, Basil to the roaring of the Sea. And by playne experience we knowe, that if one string of an instrument make a sounde, many stringes make a greater sounde, if one sticke make a fire, many stickes make a greater, and an hoater fire. This true and good consideration made euer the godly haue a speciall care to frequent the publique places of prayer: that if themselves were dull, yet euen the company of others might stirre them vp, and they in common place might receyue the blessing of common prayer. Peter and Iohn went together into the Temple to pray. And Dauid remembreing howe hee had wont to lead the people to the house of God, and haue a multitude followe by his good example, when he was banished from that comfort, and wanted that helpe so good against wants, he sayd his heart was ready to breake within him, and the griefe was very great. A most notable place for al men to thinke of, to stirre them vp to frequent publique

Act. 3. 1.

Psal. 42.

places of prayer, and especially for great men, whose examples preuaile so mightily either to good or euill. The companies will assemble, if they come, & follow them carefully. As they did Dauid: and that obedience of many shalbe their crowne and true comfort, euen as it was Dauids: What thinke you, if in his exile so gricuous & bitter, Dauids conscience had cried also against him, and said, Thou neuer when thou hadst peace and libertie caredst for publique meetings at prayer and Sacraments, thou neuer gauest any good example this way to the multitude that watched what thou diddest and depended vpon thee, but if thou diddest pray, it was secrete by thy selfe when thou shouldest haue beene with the congregation, and therefore since God gat no honour by thee, nor obedience of his people by thy zealous forwardnes to goe before them and to leade them to the house of prayer, therfore now the Lord hath layd thy honour in the dust and rayled vp euill against thee. Doe you thinke it woulde not nippe: yes truely more then all his wo beside, for there is no torment to a conscience iustly accusing. Wherefore now it shoulde bee
thought

Confess. 19. 13.

thought of by all nobles and gentlemen & women, the markes that ignoraunt people frame themselves vnto, that if euer the Lord should do with vs, as with Dauid, or cast vs in the bed of sicknes, or any way let vs that we could not go, yet with Dauid wee might testifie with great comfort what had bene, although then griened as he, that it was not so still. Austen was rauished with the songs of the Church and congregation met together, and euen wept in spirituall comfort conceiued by that sweete consent and heauenly matter, so ioyntly, and with such order and power made and vttered to God in publique meetings. And who hath not felt his heart moued in a congregation? Therefore once againe let these thinges work to a great regard of publique Church assemblies at times appoynted. For the sanctifying of the Sabbath requireth it, if there were no more. And take heede of exceptions, for they are most dangerous against a thing so renowned in the woorde and so carefully obserued euer of the godly. It is easie to deceiue our selues with a shew of truth, if there be not euen a conscience to suspect a plea before that is made against

gainst the trueth. Many thinges might bee here touched, but who is wise will consider what is openly touched, and beware.

Yet one thing more I pray you answer me in this matter, and that is concerning the dead: may they bee prayed for of vs after they are departed?

No in deede, vnlesse we will presume in zeale and affection aboue any warrant of the worde of God, and so pull vpon vs (as wee haue heard befoze) both sinne and the rewarde therof. For we haue no commandement any where to doe it, being yet expressly commanded to pray for the liuing, and to doe such dueties also for the dead as are fit and allowable, as to burie them, to mourne moderatly for them, and so as may become men and women that haue hope of their resurrection and life eternall, to bee faithfull performers of their last willes, and such like: Wee haue no example of any in the Canonickall Scripture that euer did it: wee haue no promise to be heard if we doe it: no punishment threathned if wee doe it not. And is not this a great nakednesse of an action to haue none of all these: yea such a nakednesse as should touch and presse a-
ny

ny man or woman liuing that desire to please God by true and right obedience? Truly it is. And we are not able to name any one thing that God hath in good liking to haue his children doe, but it either hath all or the most of these. It hath a commaundement, it hath a promise, it hath example, it hath punishment threatned if not done, &c. Therefore let vs consider it, and not be caried away with vayne shiftes. We vse to say, we doe it for good will, and if it doe them no good it doth them no harme. But is there any true goodwill which is not allowed by God? Should not his liking and allowance bee the rule and guide of vs and all our doings? If then we can finde where hee biddeth vs shewe our goodwill in this sorte, vse it and feare not: if we cannot, neuer thinke that is goodwill which wanteth the Lordes stampe vpon it, vnlesse you will affirme that GOD condemneth good dueties to our Brethren, which God forbid. Then consider againe, that albeit it neither hurt nor profite them, yet in truth it hurteth vs that doe it, both because it is an action without warrant, and therefore not of faith, and so sinne: and because

because also it confirmeth and proppeth vp
 that lewd opinion of Purgatorie, so derogato-
 rie to the truth of God & the comfort
 of his childzen. Therefore if we will shewe
 goodwill to our friendes departed, let vs
 speake of them as men and women in the
 hands of God, and in such comfort as that
 they neede not any prayers of vs, departed
 in a true faith, and therfore now possessors
 of the promise, euen of such ioyes as no eye
 hath seene, no eare hath heard, neither any
 hart bene able to conceiue of. For thus to
 hope of them is like friendes to hope of
 them, and thus to speake hurteth not our
 selues. Our phrases may be as easely, God
 hath had mercie on him I trust, as GOD
 haue mercie on him, he is with GOD I
 hope, he is at rest from his labours, he hath
 finished his course: or any such like. If wee
 will a little at first labour to forget a bad
 custome when it seeketh to come vpon our
 tongues so readily: Then for the place in
 the Machabees, our answer first toucheth
 the books, and then the matter. The bookes
 we except against, as not Canonically, that
 is, of authoritie to build our faith and obe-
 dience vpon: and the reasons of our so do-
 ing

2. Machab. 12.

44.

ing, are such, as neuer haue, neither can bee truly answered by any aduersarie. I pray you let it not greeue you both to heare the, and very diligently to marke them. First the holy Ghost neuer vseth to epitomise, contract, and prophane mens woꝝkes and writings, but is able of himselfe to write and lay downe whatsoeuer may be profitable for his Church, and so hath euer done. But y second booke of Machabees, whence this place for Prayer for the dead is taken, is an abridgement wholly out of the five bookes of Iason the Cirenian, as the author himselfe confesseth: and therefore not a writing of booke of the holy Ghost. Secondly, the Author of this booke craueth pardon for his wants, and saith it is aswell as he was able to doe: but thus neuer the holy Ghost at any mans hands. For how should God craue pardon of man, and say it is as well as he was able to doe? Therefore this most mightely and evidently, vnlasse we shut our eyes and stoppe our eares against the truth, telleth vs, this booke is not as the rest of the Scriptures, whereon we safely stay our selues. Thirdly, in the writings of the holy Ghost there are no contra-

2. Machab. 2.
29.

2. Machab. 15.
39.

contrarieties euer, but in these booke there are: and therefore no Scripture by inspiration from the holy Ghost. Will you thinke of some of them. In the first booke it is said of Iudas that hee was slaine of Bacchides his armie, and that Ionathas and Simon his brethren buried him in his fathers Sepulcher in the Citie of Modin, and all the Israelites wept for him, &c. In the second booke he is aliue againe, and writeth letters 36. peeres after he was dead. Can both these be true? If not, then marke the credite of this booke. Not vnlike to this is that which is written of Antiochus his death. In the first booke it is sayd, he laide him downe vppon his bed sicke, and there dyed: with such circumstances of the matter as there you may reade and see your selfe. In the second booke and first Chapter it is sayd, that he entring the temple of Nanea, the Priestes opened a priue doore of the Claute and cast downe stones like Thunder vpon him and his companie, and brused them in peeces, cut off their heades and threw them out to the rest of their companie that were without. In the 9. Chapter of the same booke it is sayd, he dyed a miserable

Machab. 9. 18.
An. 152.

An. 188.
2. Maca. 1. 10.

1. Maca. 6. 8.

vers. 16.

miserable death among the mountaines. These be greater contrarieties thā I trust any man, that feareth GOD, will thinke may be in bookes whereof the holy Ghost is author. And therefore you see wee doe not without great cause refuse to learne our faith out of these Bookes. If mens iudgements bee regarded of vs, we heare and see what the fathers thought. Hierom, Epiphan, Athanasius, and Cyprian reiect these bookes in this sorte, as not to be rules of faith. Yea, the Bishop of Rome himselfe Gregorie 200. yeeres after Austen reiecteth them as not Canonically: and if other men be of small regard with them, yet would GOD the Papistes would respect their owne Bishop. But Austen, they say, affirmeth them Canonically. Why should not loue of truth banish all cauelles? Austen doth so: and in the very same place that they alleage, sayth the contrary. How then is Austen contrary to himselfe? No, their owne eyes see as well as we, if they will, that when he calleth them not Canonically, he taketh the worde strictly and properly, and meaneth they are no groundes and rules for our faith: when hee calleth them

Greg. in Iob.
lib. 19. cap 16.

them Canonica, he taketh the word largely, and meaneth they are such as may bee read in the Churches for examples of the great and marueilous passions and persecutions of the Martyrs. Beleeue not me, but heare himselfe. First, that they are not Canonica. *In Machabeorum libris, &c.* Although there may some thing bee found in the booke of the Machabees meete for this order of writing, and worthe to bee ioyned with the number of miracles, yet hereof wee will haue no care: for that wee haue intended only to touch a short rehearsall of the miracles contayned in the booke of holy Canon. See how he saith, they are not Canonica, and therefore hee will not accept of the miracles in them. Againe, *Hec supputatio non in scripturis sanctis, que appellantur Canonica, sed in alijs inuenitur, in quibus sunt & Machabeorum libri.* This reckoning is not founde in the holie Scriptures that are called Canonica, but in certaine other booke, among which are the booke of the Machabees. Many such testimonies might bee alleadged out of this Father, but these suffice in this treatise. Now that they are Canonica,

G

heare

heare himselfe againe . *Libros Machabeo-
rum ecclesia habet pro canonicis, propter
quorundam Martyrum passiones vehemen-
tes atque mirabiles .* The Church accomp-
teth the bookes of the Machabees as cano-
nicall, (not for the authoritie and weight
of trueth) but for the great and meruailous
passions , and persecutions of Martyrs
therein contained. And againe , that scrip-
ture that beareth the name of the Macha-
bees , is receiued not vnprofitably of the
Church , so that it be read and heard with
sobrietie, specially because of those Macha-
bees that suffered so cruell torments for the
law of God. Wherfore by his owne words
now on both sides repeated , Augustines
minde is playne, namely that these bookes
alleadged in proofof faith , they are not
Canonicall, but to be read vnto the people
in the Church for example of life , in this
sence saith hee, they are Canonicall , and
may be thus read , so that they be read so-
berlie. And what is this , but that which o-
ther Fathers haue also saide , as Ierome.
The Church readeth the storie of Iudith,
the booke of Tobie , and the bookes of the
Machabees, but y^e same Church receiueth
not

not these bookes as the Canonickall Scriptures. Cyprian, *Hac omnia legi quidem in ecclesijs voluerunt, nō tamen proferri ad auctoritatem ex his fidei confirmandam.* All these writings our Fathers haue allowed to be reade in the Church, yet not to be alledged for authoritie, to confirme the doctrine of our faith. Therefore to goe no further, in this you see our reasons, why wee allow not any proof of doctrine out of those bookes, and therefore not of prayer for the deade. Other reasons moe are alledged by the godlie learned, and right by mee now, but that these suffice here.

Next, our answer toucheth the matter it selfe, and we say that prayer for the dead, sought to be proued out of this place of the Machabees, is contrarie to the rest of the Scriptures, and therefore we dare not allowe it. For no trueth and lawfull thing is contrarie to any Scripture, but agreeable, as receiuing warrant, and lawfulness thence. Secondlie, that though Judas had so done (which is not likelie he did, howsoever this place hath bene corrupted to that ende, because it is contrarie to the custome of the Jewes, euen to this day, to pray for the

the deade) yet this particular example is not sufficient to establish a doctrine, no more then Zipporah was to prooue, that women may administer the Sacraments, or the example of Razis, that one might kill himselfe, whome this author so much commendeth. And therefore concluding, since neyther by this place, nor by anye Scripture, this preposterous loue to the dead, to pray for them, can finde sure warrant, wee desire that it may hartelie bee thought of, how ill it becommeth any that professe a desire to please God, which commaunded obedience, and not with traditions of men, or deuices any whatsoeuer, either of their owne heades, or of any others. And thus much of it.

Sufficient then beeing sayde of these circumstances of Praier, will you now proceed to the forme it selfe prescribed of our Sauour.

A great goodnes of God to teach vs a forme of prayer.

Content. And first consider what a gracious goodnesse this was in the Lorde our God, to laie downe a forme for vs. That we not able to see the bottom of our wants our selues, neyther in what wee doe see, to take such course as becommeth speakers to
so

so great a **G D D**, by his owne mouth wee might be directed both in the one and the other, to our great comfort and assurance, that keeping our selues within the compasse of this forme, our prayer shoulde bee to the Lordes good liking, and therefore wee obtaine what we aske, according to his will. Without a forme we might haue wandred to our greate harme, asking many times things hurtfull, & if not so, yet things lawfull, not in forme lawfull, which also had ben euill. And if Heathens saw the nakednesse of men for want of such direction, lette vs Christians see Gods mercie and our owne great good by this directiō. Plato we know espying the ignorance of men in making their prayers to God, for that many times they sought, what graunted woulde hurt them, sayd this was a good forme: *O Iupiter Rex, optima nobis et uolentibus, et non uolentibus, tribua. Mala autem poscentibus quoq; abesse iube.* That is, **I**upiter king, giue vnto vs the best things, whether wee aske them or no. And all euill things command awaie from vs, though we aske them. Wherein we may see howe daungerously they groped in a great darknesse for

What forme
some heathens
vsed.

86 A profitable Exposition

The Lords
prayer hath
three parts.

A fa-
ther
by

Creation.
Redē-
ption.
Sācti-
ficatiō

The vie of the
word father to
our Soules.

want of a forme, and were faine for safetie to praie thus generally, whereas we nowe plainly are taught how to praie more particularly, and yet still truly. Wherefore see, I say, first Gods great mercie, & our great good, by hauing this forme layed down vnto vs. Then touching the forme it selfe which our Saviour hath layed downe, it consisteth of thre principall partes. First of a p̄face, secondly of the petitions themselves, and lastly of a conclusion. The p̄face in these wordes: Our Father which art in heauen. The petitions in order after. The conclusion thus, for thine is the kingdome, the power and the glory, for euer & euer, Amen. The first part which is the P̄face, short in wordes, but plentiful in matter, is so layd downe by the wisdom of the Lord Iesus, as that every word carryeth his waight, and bringeth to vs in vse thereof most singular profite. The first is, Father, by which name we are taught to speake vnto our God when wee pray vnto him: and see the vse. There is no prayer as we well know, and before hath bene declared, that can pearce the eares of the almighty God, vnlesse it be made both in affection
and

and faith. Affection hath his want great & too great often in our corruption, & therefore in mercy of a gracious GOD, helpes and meanes pꝛouided foꝛ it. This is one euermoze to consider to whome I pꝛay, and to whome I speak, namely, not to a seuerer and sower Iudge, not to a cruell and merciless tyrant, not to a stranger that knoweth me not, oꝛ hath no aliance with me, but to a Father, yea in Iesus Christ nowe my Father, a kinde, a louing, a good, a tender Father, who looketh vpon me with bowels of mercy and pittie, sigheth foꝛ me befoze I come, runneth out when I doe come, meeteth me, embraceth mee, falleth about my necke with his armes, weepeth vpon me in melting motions of louing kindnesse, heareth me speake, weigheth my sute, whether it may be my good, & can as sone in conclusion cease to be God as denie me any thing þ̄ may be my benefite. And O then þ̄ affection þ̄ we may pꝛay with, if we cōsider this name of Father. My soule may thirst, my heart may long, yea burne and burst as it were within me, wth desire euer to come to my Father, foꝛ he is euer a Father, & hath euer the nature of his name, though I bee

The second
vse of the
woord father.

Rom. 8. 32.

Math. 7. 11.

vile. And therfore let vs take the vse intended by the Lord in this giuen title, & praie cheerefully with sweete comfort in the conceit of whome wee speake vnto euermore. When affection then is thus kindled and stirred vp, looke at faith in the next place, which also must concurre with it, or else in vaine we praie and obtaine nothing. This knew our Sauour well, and therfore euen to this end also hath taught vs to saie, and praie in the name of Father. Whereby ariseth in vs, and ought euermore an assurance of his willingnesse and readinesse to help vs. For what will a Father denie vnto his begging childe that may doe him good, *pater quid negabit filiys, qui iam dedit, quod pater est.* What will that Father denie to sonnes, which hath already granted this, to be their Father. Yea, such a father as being not our father, hath redeemed vs to him, his vtter enemies, with no lesse price than the precious blood of his owne and onely deere beloued sonne? How shall he with him not giue vs al things also. If we which are euil, yet in the nature of fathers, giue good giftes to our children, how much more shall our Father which is in heauen giue

giue good things to them that aske him.

Can a woman forget her child, and not haue compassion of the sonne of her wombe? Though it coulde bee, yet will

Esay. 49. 15.

not I forget thee. Behold I haue grauen

vers. 16.

thee vpon the palmes of my handes, thy walles are euer in my sight. Iudge then

the willingnesse of the Lorde euermore, to

grant our profitable praiers, and be streng-

thened in fayth by this word Father. Pri-

Ambros. lib 50.
de Sacram.
cap. 4.

mus sermo quanta sit gratia uide, et suauita-

tis, O homo: faciem tuam nō audebas ad cœ-

lum attollere, oculos tuos in terram dirige-

bas, et subito accepisti gratiam Christi, ex

malo seruo factus es bonus filius. Non ergo

hic arrogantia est, sed fides. Pradicare quod

acceperis, non est superbia, sed deuotio. The

first worde of Prayer, of what grace and

sweetnesse it is, I man see and consider.

Thou durst not lift thy face to heauen, but

threw thine eyes downe to the earth, and

sodeinly thou receiuedst mercie in Christe

of an euill seruant to be made a good sonne.

Weere is no arrogancie, but faith. And to

publish abroad what thou hast receiued, is

no pride, but deuotion, sayde the godly Fa-

ther Ambrose.

A third vse of
the word fa-
ther.

A third vse of this worde Father is, to put vs in mind also of the dutie of children, for we may not thinke, that we calling him daily by this tender name of mercy and fauour, and expecting at his hands the fruits of such nature as his name importeth, wee in the meane time loosely and lewdly may behaue our selues, and neyther before God nor man, walking as children yet foolishlie feede our selues with the hope of childrens benefites from their Father. There is no such matter if we take that course, but euen as often as we open our mouths and praie this prayer, so often euen of our owne mouthes the Lord shall iudge vs that wee calling him Father, yet liue not, nor desire to liue in the duties of his children. O fearefull chaunge of a sweete name to a dreadfull witnesse of woe vnto vs. Saie then O Father, but doe or indeauour to do the office of a childe. For it is passed from him, and lyeth before vs to stand till heauen and earth perish, he expecteth it, and we are commaunded it: If I bee your Father where is my honor: if I be your maister where is my feare. And therefore wel said the godly Father, *Quemadmodum nobis*
pla-

Malach. 1.

Cypria.

placemus de Deo patre, sic sibi placeat et Deus de nobis. As we take pleasure of GOD

to be our Father, so let vs doe, as he also may take pleasure of vs to be his childe.

Yea, well sayth the worde which wee must neuer forget, Gird vp the loynes of your

minde, bee sober, and trust perfectlie on the grace that is brought vnto you by

the reuelation of Iesus Christ, as obedient children, not fashioning your selues

vnder the former lust of your ignorāce, but as hee which hath called you is ho-

lie, so be you holy in all manner of conuersatiō. And if he cal him father, which

without respect of persons iudgeth according to euery mans worke, passe the

time of your dwelling here in feare, & so forth to the end of the chapter. And the A-

postle Paule in lyke maner, I therefore being prisoner in the Lord praie you that

ye walke worthy of the vocation wher-vnto ye are called. With many other such

places. And certainly it is true, our sinfull soules shall one daie rew the pꝛoofe of it, if

it be not warned: God heareth not sinners, but if a man bee a worshipper of

God, and doth his will, him heareth he.

Yea

1. Peter. 3.

13.

14.

15.

17.

Eph. 4.1.

Ihon 9.

31.

Psal. 119.

94.
173.

Note.

Wea, therefore marke it with a minde and
 a conscience carefull to perfoyme the lyke
 euermore. How both Dauid perswadeth þ
 Lord to heare him, and strengtheneth him-
 self in assurāce to be heard by perfoymance
 of the dutie of a childe to him whom he cal-
 leth in his praier his Father, eyther before
 or after. Before in these places : Saue me
 for I haue sought thy precepts. And a-
 gaine, Let thy hand saue mee, for I haue
 chosen thy precepts. And in the last verse
 of that Psalme, Seeke thy seruauant, for I
 doo not forget thy commaundements.
 With such lyke speeches many. After-
 warde as appeareth in the 145. verse.
 Heare me O Lord, and I will keepe thy
 statutes. By which practise of the Saint
 of GOD wee may make this assured, but
 dreadful conclusion, that Father in mouth,
 and Sonne without sense in lyfe, maketh
 him of a Father a Iudge, and tourneth his
 fauour into furie, his pittie into plagues,
 and our hoped health in heauen, into assu-
 red woe in hell for euermore. Therefore a-
 gaine and againe, let vs take this profit of
 this word Father, euen to refoyme vs daily
 as the Lord shal strengthen into the obedi-
 ence

ence of childezen. So shall wee saie in comfort with Saint Iohn : Whatsoever wee aske we receiue of him, because we keepe his commaundementes, and doo those things which are pleasing in his sight. Yet doe we not waie strengthen the error of merite heereby, but testifying hereby our selues in truth, not in a lying name and shew only, the childezen of God, both please the Lorde with the obedience of faith, and comfort our selues in truth of promises altogether free, made by a good Father vnto the same.

1. Iohn. 3.
22.

A fourth fruite agayne may be of this worde Father in this beginning, euen to proue vnto the consciences of the whole world the sufficiencie and perfection of the worke of Christ for vs. For by which God is so fully pacified and pleased; so contented and satisfied, as that of a Iudge to punish, he becommeth a Father to fauour, and we of enemies, sonnes and fellow heires with Christ, that is absolute, perfect and euerie waie full. But by the worke of Christ for vs this is done, and wee in the knowledge thereof bee so euen by the same Christe commaunded, not in the spirit of feare, but of

The fourth vse
of the word
father.

The perfection
of the worke
of Christ for
vs prooued.

of faith and comfort boldly to call him Father. Therefore the worke of Christ for vs most perfect, glorious, and absolute. This giueth faith for feare, this giueth hope of safetie from the power of all foes. From the strength of the lawe, from the sting of death, from the victorie of the graue, and from the mainest might of al the kingdome of hell that can be raysted agaynst vs. For we are iustified, yea, fully iustified, and who or what can nowe condemne vs, wee are sonnes, and who can make vs agayne seruants, we are friends, and who can agayne make vs foes, it is nowe my Father and your Father, my God and your God, and what strength of hels ten thousande canne chaunge this course. O worde of comfort then commaunded me by Christ to pray in the name of Father. Deere God and sweet God, let our soules feelee it. It is finished, and why are wee feared. Were our sinnes as Crimlin, as Skarlet, as bloud, they are washed, they are wiped, they are gone. Were my wants the wantes of the whole world, they are pardoned, they are forgiue, God is pleased and is now my Father. O Sauour sweete, make my thanks many.
Let

Let my tongue, my voyce, my heart, my soule, my whole man inward and outward resound thy lasting praise. See see they? sinne that deuise a dayly sacrifice for sinne, eyther adding vnto this most perfecte redemption as if it wanted, or else vainly doing by a worke of will what alreadie is fully done by prescript of God. Be it that we payed a debt, and yet are troubled for it diuerse times and wayes againe, must we so often paie the debt agayne as we are troubled? No, we know it sufficeth well to recurre euer to the payment once made, and making prooofe thereof, we still escape such beying wrongfull action. So it is in this. The vertue, power, and efficacie of this sacrifice is perpetuall, being once made, and needeth but by faith to be taken hold of and applied, whensoever we are troubled. The debt is paide, make but the prooofe and end this action. For, once hath he entered by his owne blood vnto the holy place, & obtained eternall redemption for vs. And with one offering hath hee consecrated for euer them that are sanctified.

The wickednes of the Masse.

Hebre. 9.

12.

10. 14.

Why doe we say *our Father*, and not
my

my Father.

1. Charitie.

We must ne-
uer pray for
our selues with
such a priuat
hart, but that
wee wish the
like mercy to
all that haue
the like neede.
Ephes. 1

23
Ephes. 4. 4.

Gal. 6. 1.

Hebr. 13. 3.

This worde againe, hath his great rea-
son, and profite to vs in this p̄face. For
first it teacheth vs Charitie towards our
brethren in generall, wheresoeuer, & who-
soeuer they be, and a care as well of their
good, as of our own. Which in this great
corruption of our nature is hard to be had,
vnlesse we should by such admonitions as
this, be drawē vnto it. We rather as bozne
for our selues, liue and care for our selues,
in such a selfe loue, as God and man ab-
horreth. Wherefore the Lord Iesus heere
commaundeth in this word of community,
that we should neuer thinke of our selues,
neuer pray for our selues, but also together
with our selues, for all others, euen the
whole Church of God in Earth. For it is
the fulnesse of the body of Christ, and ther-
fore by that meanes deere vnto vs, if he be
deere. It is that one body whereof we are
all members. And the bonde of members
so strict, that we should feele one an others
griefes, beare one an others burdens, re-
member one an others bondes, euen as
though we were bounde with them, and
them that are in affliction, as if wee were
also

vpon the Lords prayer. 97

also afflicted in the bodie: yea we are taught
in this loue, euery man as he hath receiued
þ gift, to minister the same one to another,
as good disposers of the manifold graces
of God, and by name, to praise one for ano-
ther. For loue neuer seeketh her owne
things onely. This wee forget too often,
and therefore wee fearefully pray without
profite. Our hearts are narrow & straight,
onely looking at our selues & our own, our
children and friends: and the deere Saints
of G D D, members also with vs, are not
thought vpon. Alas we iudge it folly to be
tolde vs that we should thinke vpon them.
And sinke or swim, as we say, the Church
of God, we care not so we be well. This is
farre from Our Father, that is, this is far
fro that affection that in this word we are
taught to all men, and therefore certai-
nelie these prayers thus made of vs most vsual-
ly without remembraunce, care, and desire
of good to all Gods Church as to our
selues, is no sweete meat before the Lord,
but euen a filthie smoake rather that he fly-
eth from. Therefore let vs remember this
vse of this word, if we wish to praise aright,
and thinking of others in Christian loue

1. Petet. 4.
10.

Iam. 5. 16.
1. Cor. 13. 5.

August.
Confess.

H.

as

as of our selues, intreate the Lord for them as for our selues. *Beatus qui amat te, et amicum in te, et inimicum propter te.* Blessed is he that loueth thee, & his friend in thee, & his enimie for thee, saith the Father. That is, blessed euer he or she y^e reach out affection as they ought past themselves to others. For, *Dilectionis flammæ Satan ferre non potest.* The flames of Christian loue & charitie Satan the enimie of our blessednesse cannot abide. But, *Dilectio donum Dei.* This loue is the gift of God, & that Lord then graunt it to vs for euer.

Chrysost. in
Cor.

2. Vnitie.

The great
danger of
schisme.

Math. 5. 24.

Math. 6. 15.

Ephes. 4.

Secondly, this worde teacheth vs vnitie with our brethren, consent & agreement of minde in faith and doctrine, and euerie good thing. For how else can wee call him Our Father, wee beeing diuided from the Church and members thereof, by heresie or schisme. The worde shall importe a communion with them in one father, common to all, and our wicked wayward separation of our selues from them shall denie y^e same. Therfore be reconciled euer first to thy brother, saith the scripture, before thou pray, or els thy prayer doth witnes against thy selfe. And let not the Sunne go downe
62. vpon

byd thy wꝛath, if thou mean to please god.

Thirde humilitie is learned by it, not to exalt our selues aboue our bꝛethꝛen, past that which is meete, forasmuch as we haue all one father and such an one as is no respecter of persons. But tenderly minded to all his childeꝛen. He careth not for the puffes of this worlde, birth, beautie, welth or wit, nor for all the gloꝛie wherewith commonly proud flesh swellcth, but he careth for those that feare him and woꝛk righteousness, how meane soeuer they be. And when the fading fashion of a transitoꝛie condition is cut off by death, the determiner of such pꝛide, then they as we with God accepted, as honoꝛable, as wealthy, as beautifull in heauen, where this trash is trodden vnder foote, yea euen moꝛe peraduenture honoꝛed, as they that haue moꝛe honoꝛed him in this life, where wee with our pleasures played the wantons and vaynely boasted of a paynted sheath. There is neither Iewe nor Grecian, there is neither bond nor free, there is neither male nor female but we are all one in Christ Iesus. It is Our Father to the comfort of all hearts that feare his maiestie. *Omnes Christiani fideles diuersas in*

3. Humilitie.

Aa. 10.

Note.

Galat. 3.

28.

Aug. Scr.
135.

terris habent patres, alij nobiles, alij ignobiles: unum vero patrem innocant, qui est in caelis. Sub isto Patre sunt dominus & seruus, imperator & miles, diues & pauper. All faithfull Christians here in earth sayth S. Austen haue diuers fathers, some noble, some vnnoble, but they make their prayers but to one father in heauen, and vnder this father is Master and seruant, Emperour and Souldier, rich and poore. Trueth it is, and sweete it is to vs poore wretches in this world, vpon whom the magnificous of this earth looke so bigge, as if wee neuer shoulde bee worthy to wipe their shooes, much lesse accepted as their fellowes, yea peraduenture before them, in a place of greater honoꝝ than this sea of glasse here can euer bee. Therefore let vs ioy in it and remember it to schoole our selues in our places, euery one to shew fauour fit, & due regarde to euery man in this present world: the prince to the subiect, the Master to seruant, & euery man & womā, one to another.

13. If I did contemne the iudgement of my
14. seruant, sayth holy Iob, or of my mayde when they did contend with mee, what then shall I doe when God standeth vp, and

Iob. 31.

and when he shall visite me, what shall I ^{15.}
 answer? He that made me in the womb,
 hath he not made him? hath not hee a-
 lone fashioned vs in the womb? And re-
 ceiue him now, sayth the Apostle Paul, not
 as a seruant, but aboue a seruant, euen as a
 brother beloued, & so forth. Thus we see the
 christian humility towards al our brethren
 in this world, & is noted vnto vs as a thing
 fit for vs euer, in this word, Our father.

But it seemeth by this forme that
 we may not at any time say in our pray-
 ers. My God or my father, neither yet
 pray particularly either for our selues
 or any other. But in common euer,

No: you mistake it. For as this commu-
 nitie of affection is taught vs, & this prayer
 that extendeth the desire to the good of o-
 thers, so is the Scripture full of warrants,
 also for both the particular application of
 God vnto a mans selfe by the terme of my
 God, and Lord, and Father, and also for
 particular praier for our selues and others,
 Our sauour sayth, my father, the Apostle,
 my God, the Prophet Dauid in euery ^{Math. 26.}
 Psalm almost, and the prayers of Gods ^{Philem.}
 childezen for themselves priuately are extant,
 3 Dauids,

Dauids, Pauls, Annaes, with many moe. But the matter is this, we should not, neither euer did any of these so particularly pray for themselves, or any, but that there was euer in them, although not expressed, an eye, to commit by the fruit of their action that thing, either tending to the inabling of the better to serue in gods church, which is a common good, or els as willingly wished, though not in words, yet in truth of meaning to all, to whome it may stande in like steed, and for as much vse and good. So are wee but spoyled of all filthy selfeloue without care for others, not forbidden to regard our selues with like wish toothers.

Why say we next, *which art in heauen.*

Two things in God, our sayth ought euer to be assured of, or els we pray not wel, to wit, will to helpe vs, and power. The one hath bene sufficiently declared in the word Father, the other now in these is confirmed vnto vs. For by his being in heauen appeareth his maiestie, might and power, his rule & dominion ouer all things whereby he is able to goe through with the purpose of his good will towards vs, that in
nothing

His being in
Heauen what
Spirituall vse
it hath to our
soules.

nothing our hope of being hearde may bee hindered. I haue sworne by my selfe: Esay. 45.
 the worde is gone out of my mouth in 23.
 righteousness and shall not returne, that
 euery knee shall bow vnto mee, and euery
 tongue shall sweare by mee. This
 Lorde of ours reigneth, let the people
 tremble, hee sitteth betwixt the Cheru-
 bins, let the earth bee moued. This Lorde
 is great in Sion, and he is high aboue al Psal. 99.
 people. Let the kinges of the earth band 1.
 themselves and the Princes assemble toge-
 ther against this Lorde, and against his a-
 noynted, Let them purpose to breake his
 hands asunder, and to cast away his coards
 from them. Hee that dwelleth in the hea-
 uens shall laugh them to scorne and this 2.
 powrefull Lord of ours shall haue them in
 derision. When hee purposed to doe his
 Church and children good, who or what
 could euer resist his will. Blesse he or curse,
 prosper or punish, giue he or take, whatso-
 euer he will, that doth he in heauen & earth
 and none can let him. His power is almighty,
 and therefore able euer to performe his
 will. This is one, the doctrine deliuered
 vs in these words and the vse of it is great.

Note.

Math. 26.

53.

What God
euer would
doe, he euer
could doe.

For many are the assaults of this life, the troubles of the flesh, and the griefes of our minds, dangerous are the darts of Satan against vs often, and wee haue no way to win reliefe, but from the Lorde by prayer: then steppeth in the greatnes of the matter, the multitude of enemies against it, the weakenes of our selues in faith, in friends, in Counsell and meanes, and in conclusion a very impossibilitie as it were in reason of the thing appeareth. But oh feare auant, & sayth bee strong, for what will wantes in a tender father, or what power to him that dwelleth in the heauens. And wee are purposely by Christ remembred of both those in this prayer that wee might neuer doubt of either, he is our father and hee is in heauen, that is, he is most willing and euer able, the feare away. This comforted Christ in the pride of power against him, that euen then his father was able, if it pleased him, to giue him more then twelue legions of Angels to fight for him against them. And this is written for vs whilst the world endureth to be our comfort. God would deliuer Ioseph his innocent seruant, and hee could doe it, though the credit of false re-
port

port in respect of the accuser were neuer so great. God woulde defend his Daniel and he could doe it against all the spite of man, and power of roaring beastes, so great and terrible. God would giue passage through the mayne sea on foote, and hee could in the moment of time performe his will. What should we say? Many haue beene the troubles of the righteous and euer the Lorde able to deliuer them out of all. Hee is the same yeastrday and to day, and for euer. And therefore whatsoeuer befalleth vs in this world pray in the comfort of this sweet conceit, that hee is in heauen, that is, God and Lorde of all, able as willing, and willing as able, & euer both to do vs any good, if we pray: for, feare not the deuill nor death, nor hell, nor man, nor matter euer in this earth, but looke to the power of thy God to defend thee, to helpe and succour thee in all distresses, and that power ioynd with the will of a Father, whose bowelles melt vpon his childe. O God and father sweete and strong, increase our faith, increase our feeling, and inlarge our heartes and soules to receiue the ble of these things, that assured of wil and assured of power our prayers
in

in fayth may pearce thy dwelling place, & win our good on Christ for evermore. Amen.

The second
use of our fa-
thers being in
Heaven.

Secondly these words serue to lift vp our hearts and minds from all earthly base and lowe conceites of the Lorde. Wea cuen to set vs as it were out of our selues and beyond all remembraunce either of body or soule, in our heauenly eleuation of inward powers to that throne so high & glorious, the seat of that mightie God we pray vnto. And consequently to make vs aske nothing of him that might bee vnseeming so imperiall a maiestie to deale in and care for. But euer to remember that hee being in heauen, and wee in earth, hee holy and we vnholý, hee glory and we shame, hee God, and wee men, it is true that the Prophet sayth, his thoughts are not our thoughtes, his wayes our wayes. But as the heauens are mightier then the earth, so are his wayes higher then our wayes, and his thoughts aboue our thoughtes. To which end it serued also in the Church of olde as Cyprian witnesseth, that the Pastor being about to make publique prayers should cry to thee people *Sursum corda*. Lift vp your hearts.

Esay. 55.

8.

6.

hearts. And the people did answere *Habemus ad Dominum*. Wee lift them vp vnto the Lorde, thereby declaring that they thought of no base and earthly & lowe matters, but of the Lorde and the Lorde in heauen, euen as wee do and are euer taught to do by these wordes, Which is in heauen.

Thirdly they serue to strike vs not a li. The third vse. cle, but euer thorow and thorow with a reuerence of his maiestie whom wee pray vnto. For heauen and the height of heauen is his dwelling place, and we ought most earnestly euer to thinke of it, that wee may come humbly to him. This caused the seruants of God not only to crouche their bodies, but to bowe their heartes when they came before him, euen the knees of their hearts, as thinking neuer their reuerence great inough towarde so mightie a God. Heauen is his, earth is his, hell is his, al is his. Psal. 50. Deuouring fire goeth before his face Psal. 60. and mightie tempestes are stirred vp about him. 4. He rideth vpon the heauens as it were 8. vpon an horse, yea the earth shaketh & the 17. heauens drop at the presence of him. His charets are twentie thousande, euen thousands of Angels. It is he that commaundeth

Pfal. 29.
3. &c.

Exod. 34.
8.

A foule fault
of many in the
Church and
elsewhere.

Note.

deth the waters, it is this glorious God that maketh the thunder. It is hee that ruleth the sea, it is his voyce that is mightie in operation, yea and a glorious voyce: Such a voyce as breaketh the Cedar trees, yea the Cedars of Libanus: such a voyce as deuiceth the flames of fire, and shaketh the wildernes, euen the wildernes of Cades. Let vs make hast therefore with the great seruant of God Moses, and bow our selues to the earth and worship, yea let vs in the true conceit and reuerence of this mightie maiestie, couer as it were our faces with our mantels when we pray vnto him. So shall we come before him rightly, and shew the vse of his glorious dwelling in the heauens, noted vnto vs. But alas where is it with thousands thousands, that yet take theselues to be great Christians. We clap our selues downe to pray, and we thinke of any thing rather then of the mightie maiestie of him before whom wee are come, and and therefore we gaze here, and gaze there, wee note this man and that woman, their gesture, their apparell, yea the least toy (especially strange about them. And yet wee pray well, we huddle and tumble vp in hast
the

the labour of lippes without touch of hart,
and the faster the better, wee long to haue
done, for feare dinner bee marred, and yet
we pray well. Wee gape and wee pawne,
we hen and we hawke, not for necessitie of
nature which is allowed, but in the drowssi-
nes of our Spirits, and to shew our autho-
ritie, we are chiefe men in the Church &c.
and yet we pray well. But O we sencelesse
wretches in this behalfe, for then come we
rightly before the Lorde, as we learne here
when rememb'ring that hee is in heauen,
that is of such glory, maiestie, and power as
hath bene declared, wee throwe downe our
soules and bodies in al reuerence and com-
ly feare before him, speaking to him as dust
and ashes to the immortall king of heauen
and earth, humbly, euen with a reuerent
trembling as it were and affection of al our
partes, leasurely, carefully, heartily, and
with all true properties and testimonies of
a mind considering the puissance, the might
the glory and imperiall maiestie of him to
whom wee speake. Which whether these
things that I named declare in vs or no let
all christian hearts be iudges. It is too true
they conuince vs of the contrary, and there-
fore

A right com-
ing before
God to pray.

Marke it.

foze euen in dread of their witnesse to our
 wo at the day of doome, let vs leaue them
 and vse the place of prayer as we should, in
 all humble, lowly, and possible reuerence.
 We are so willed, and by Christ himselſe,
 that shall iudge vs if wee doe not. To this
 end wee say it, euer thinke of it, which are
 in heauen.

Ihon. 4.

The vse of
 Churches not
 ouerthrowne by
 libertie of place
 to praye in, vn-
 der the Gospel

Lastly, this notation of the place where
 our God dwelleth, teacheth vs that our
 Prayers are not tyed to any certaine place
 as in olde times, neither bettered by any
 place, be it this mountaine, or Ierusalem,
 or whatsoeuer: But the hower commeth,
 yea now is, that the true worshippers shall
 worship the Father in spirit and truth, and
 in euery place haue libertie and leaue to lift
 vp pure handes to his maiestie, in euery
 place, he sayth, and marke it. And why so?
 For our God is in heauen, and heareth e-
 uery where without respect of place now.
 I meane without respect of place as then,
 touching any commaundement from him
 of particular place, but not hereby to ouer-
 throwne any ciuill order, for better meeting
 together in appoynted Churches of Gods
 people. Yet euen herein beware Supersti-
 tion

tion againe a fresh in respect of place more than elsewhere, when true warrant beareth me out as wel there then, as in the Church at other times to make my prayer. But of Churches, and publique meetings there, enough hath bene sayd before. Where it may be read againe if you will.

Great is the vse I see well of this short preface, so often said & so little thought of: but now I pray you let mee aske a question: doth not this inuocation of God by the name of *Father*, exclude both the other persons, Sonne, and holie Ghost, from both our speech and meaning.

No indeede: for the name of Father being opposed to creatures is taken essentially, not personally, and agreeth rightly to all the thre persons in Trinitie, being in essence, nature and substance one, and so is it here. But if it bee put and ioynd with any other person of the Trinitie, then is it not taken essentially but personally, and agreeth to that person onely, and so is it not here: for you see here in this prayer there is no mention either of Sonne or holie Ghost together with this word of Father: which
if

The name father agreeth to Sonne and holy ghost.

if there were, then should it bee a name of person and not of essence: but here is onely mention of Father graunting, and creatures asking: and therefore Father a name of essence comprehending Father, Sonne, and holy Ghost. As it doth diuers times in Scripture. Esay the 9. Chapter calleth Christ the euerlasting Father. The Apostle sayth, Though there be that are called Gods, whether in heauē or in earth, as there bee many Gods, and many Lords, yet vnto vs there is but one God which is that father of whome are all things and wee in him. In which place the name Father includeth Sonne and holy Ghost. But the name Father is put downe, because it is the beginning of the Deitie. So in the 14. of Iohn, & elsewhere. Wherefore though wee are taught in this forme of Prayer to say Our Father, yet do wee pray to all the three persons without exception of any, because so the name Father includeth.

But the Scripture calleth Christ our brother, how is he then our Father?

Very well by distinction of two natures: for he his our Father in respect of his Godhead,

verf. 6.

1. Cor. 8. 6.

The name father set downe because it is *principium deitatis*, the beginning of the Deitie.

head, and hee is our brother by reason of manhood.

Yet am I not satisfied. For thus me thinke is reason against you. He that receiueth vs into fauour for Christ, and graunteth our petitions for Christ, that is not Christ himselfe. For there is a manifest distinction of persons implied in it: but this father here whom we call father in this Lords Prayer, receiueth vs & heareth vs, and helpeth vs for Christ: and therefore this father in this place cannot be Christ.

You trouble your selfe in an easie matter, and you doe not distinguish as wee needes must doe to keepe a truth in these causes. I tolde you before there are two natures in Christ, & diuers severall things in that one person in respect of those severall natures. Now you must consider againe, that in Christ there is a nature of Godhead, and an office of a mediator betwixt God and man, he and his office are severall things, yet he one Christ. Then concerning your *maior proposition*, true it is that he that receiueth vs into fauour and beareth and helpeth vs for Christ is not
A Christ

Christ himselfe in that one respect, but in an other he is. For Christ as mediatur is hee for whome wee are receiued, heard and helped: but as **GOD** it is he also that receiueth, heareth, and helpeth. So doth distinction of things seuerally to bee considered aunswer your doubt, and leaue Christ included in this word and name of Father in this Prayer, aswell as any other person.

Then this nomination of him to bee in heauen, how agreeth it to him that is in euerie place? Dooth it not restraine that vbiquitie of his?

Vbiquitie.

No indeede, no more than other speeches in Scripture doth, which yet at the first blasse seeme to doe it, as this dooth. Wherefore that we may vnderstand both this and them, lette vs remember, that not onely in this Prayer God is sayd to bee in heauen, but the Prophet also saith he hath prepared his seate in heauen, & many other places the lyke. Then agayne it is sayde: Doe not goe vp for the Lorde is not with you. Thirdly, If any man loue me, I and my Father will come to him, &c. which comuning & going should seeme

Psal. 103. 19
Esay. 66. 1.
Num. 14.

42.

to

to infringe his vbiqutie. But concerning the first, we are to know that in these or any other places, God is not meant to bee in heauen either circumscriptiuelv as men limitted by place heere and not else where for that time, either definitiuelv as Angels by proprietic of their substaunce, but (that we may so speak) repletivelv, because with his absense he replenisheth and filleth heauen and earth, and all places, as the Prophet sayth. Againe, because there, as in his throne and place of greatest dignitie, hee sheweth his power, his wisdome, his goodnesse and maiestie more than in other places of the worlde, and therehence more reuealeth and declareth the same than from anie other place. The heauens declare the glorie of God, and the firmament sheweth his handie worke. The Lord heareth the heauens, and the heauens the earth, the earth the corne, and the corne the people. From heauen the wrath of GOD is reuealed against all vngodlynesse. From heauen he sendeth his Angels, from heauen the some of man descendeth, from heauen the holy spirite commeth, and from heauen shal he come to iudge the quick and

Iere. 23. 24.

Psal. 19. 2.

Hose. 2. 24.

Rom. 1. 18.

the dead. Therefore in these respects and a number like, heauen is called his throne, and he is sayd there to bee more than in all other places, and we when we pray, lifting our eyes & mindes vnto this chiefe throne of his maiestie when it pleaseth him to communicate, life, motion, light, and all goodnesse to his seruants, saie, Our Father which art in heauen.

And remember with your selfe that euen in the same place where heauen is called his Throne, the earth also is called his Footestool, as noting his presence, notwithstanding euery where, though his seate be prepared in heauen, and what place will you build vnto mee, sayth the Lord, that is, how may I be apprehended of anie one place, that am infinite, and fill all places. Nothing therefore this clause in our Prayer infringeth his vbiqutie. Touching the second thing, that God is sayd in the Scripture not to bee with some men sometimes, wee must vnderstande it is not meant of his essence, as though that were not in some places, but of his efficacie and working by his holy spirite, and by his strength to saue and deliuer sometimes.

Thus

Thus is not the Lorde in the reprobate and wicked. For what is it to be in a place rightly and fully, but as in his own proper place there to rule and raigne, & to exercise his power to the good of the place: which the Lord doth not in the wicked. Thus was it tolde the people, that God was not with the, & therfore they should not go by: namely, not to fight on their parte, not to saue them and deliuer them by his power and strength, otherwise by his essence hee was with them and hee is euerie where. This well considered giueth a light to diuerse places of Scripturs, where it is said, the Lord is neere or far of, telling vs they are meant not of his essence, but of his grace, which grace when it is mercifullie offered to men and women by the worde preached vnto them, by blessings and comforts bestowed vpon them able to moue a heart of Steele to thinke of a gracious God that giueth such giftes, then is the Lorde sayde to be neere, and when vnkindly (notwithstanding al his goodnesse) he hath ben reiected, despised, and refused, and therebypon ceaseth to offer vs anie more fauour, but shutteth by his compassion towardes

Num. 14.

How God is
sayd to be nere
or farre of.

Esay. 55.

Esay. 55.

How God is
sayd to be
more in one
man or place
than in an o-
ther.

Tom. 2. In E-
zek. hom. 8.
pag. 130.

How God is
sayd to goe
and come.

vs, then is he sayd to be farre of. Thus is it meant in the Prophet, Call vppon him while hee is neere, that is, I haue nowe shewed whilest his arme is stretched out to you, and his mercie offered in such sorte as it is. This also considered, teacheth vs how God may bee sayd to bee moze in one man than another, and moze in one place than in another, namely, still not in respect of essence which is equally in all places, and wholy in all places, but in respecte of moze or lesse after the gifte of his grace to one person than another, or to one place than another. Of which it may bee true that Gregorie sayd: *Deus qui omnia tangit, non equaliter omnia tangit.* God that toucheth all things, yet toucheth not all things alike. By this may the third thing partly be vnderstood, to wit, how GOD is sayde in Scripture to come and goe awaie, and yet no breach made of his vbiquitie, namely, because such speeches are neuer to bee meant of his essence, or mutation of place, (for so departeth hee from none) but of inward or outward effects of his holie spirit, according to which giuen or taken awaie, the Lord is said to come or to go from men and

and places, as hee departed from David when hee lefte him iustly for his grieuous sinnes, destitute of the peace of his conscience, of the cheerefulnesse of his minde, the cleannesse of his heart, the quietnesse of his affections, and other giftes of his holy spirite which befoze David had in great measure. Wherebpon he was forced to crie, O Lord create a cleane heart within mee, Psal 51. and reneue a right spirit, O Lord giue me the comfort of thy spirite againe, & let the bones which thou hast broken reioyce. On the other side hee is sayde to come, when againe he beginneth to worke by his holy spirit, and to stirre by faith, repentance, loue, hatred of sinne, & such like. Thus meant our Sauour when he sayde, I and my Father will come vnto him & dwell with him. And this of inward graces. Outwardly also the Lord is sayde to come, or go when either by outward crosses he so humbleth vs as though he had forsaken vs, and departed in anger from vs, so that we are constrained with David to say, My God why hast thou forsaken me, or Psal. 22. 2. when hee so defendeth vs, comforteth vs, and blesseth vs, that the world that seeth it

1. Sam. 18.

28.

is diuē to saie and see as Saul did of Dauid, that the Lord is with vs. So his absence is the absence of his effects in vs, and for vs, and his presence or comming is the presence and gift of them either inward or outward. Wherefore to goe no further, I hope it is playne inough now, that though we saie our Father is in heauen, yet wee are farre from denying therein or thereby his diuine vbiqutie and presence euerie wher. But euen as the soule of man which is wholie in the whole and in euerie parte, yet is sayde to be in the head or heart more than else where, because there more than elsewhere it exerciseth his power & effects: So God though by essence euery where & in all places wholy, yet by action, operation, & communication of grace & gifts not equally in all partes, but in heauen more than in earth, in the godly more than the wicked, and in one of his childre, more than an other: in the Saints in heauen, more than in the Saints in earth, and in the humane nature of Christe, more than in anie creature eyther in heauen or earth, as in whome the fulnesse of grace & spirite without measure was. Howbeit yet in a more
excellent

excellent maner God dwelt in Christ than by fulnesse of grace and giftes, or by manifestation of his vertue and power, as might be shewed if the place required it. But thus much of this matter.

Now if you thinke good, to the petitions themselves.



With a good will. And herein for more plainnes of speech, let vs generally obserue the diuision or number of these petitions, the order of them, and the matter and meaning of them. Touching the diuision of the I will not curiously stand vpon it. S. Austen, and many after him by his example make 7. diuiding the last into two: but their reasons are very insufficient, as may bee seene. And Austen himselfe contrary to himselfe confesseth that those words But deliuer vs from euill, are an explication of the former, Leade vs not into temptation. And therfore by consequence vnsitly made a petition of it selfe: for in so shor't a summe of so fewe petitions, one to be confounded with

Three things considered.

Enchiridion.
Chap. 116.

with an other, & to be all one, is not probable. Others make sixe, and they rather are to be followed.

The petitions
concerning
Gods glory
first.

For the order of them this is to be obserued, that 3. of them respecting immediately and chiefly Gods glorie: other 3. our necessities & wants: those that concerne the Lord are placed before the other, euen as in the lawe of God those 4. commandements that containe mans dutie to God are set before the other 6. that containe his duetie to his neighbour. Which being done of purpose in the depth of his vnsearchable wisdom, that layd this forme downe for vs, Christ Iesus, contayneth in it a lesson of great regard to a minde possessed with the feare of God and care of bounden duetie. Namely, that the honoz of God ought to be more deere vnto vs than either bodie or goods, or any benefite of ours whatsoeuer in this world, yea which is farre more then the very soules within vs, & the saluation of them in the world to come. For so both the Lord God himself, the composer of this prayer, and the giuer of bodie, goods and soule and all, teacheth in the sixt of Matthew. And the power of his holy spirite in
the

the practise of his seruants confirmeth and sheweth euidently. For principally and aboue all, sayth the Lord Iesus, seeke the Math. 6. kingdome of God and the righteous- 33. nesse thereof, and all these other things shalbe cast vpon you. Which wordes, if

a man would demaunde a reason of the order of these 3. petitions before the other of our Sauour, contayned, as you see, euen a full aunswer, to wit, Gods glorie is more chiefe, & therfore ought to be first: but these 3. petitions immediatly respect that, and therfore ought to be first. The power then Exod. 32. 32.

of Gods spirite in the practise of the godly wee see also in Moses the great seruant of almightie God, and in Paule his elect besell, to beare his name vnto the Gentiles, Rom. 9. 3.

who both of them in the flaming heate of a burning zeale to the glorie of the name of God wished the same, wth the raising of themselves out of the booke of life, & curse of his wrath to y^e wo eternal of their owne soules for euer in y^e place of perdition & death, as is laid doune vnto vs. A fruit in th^e of a mightie working spirit, & comended to vs in the world for euer, to tell vs what ought to be.

See then euen at our beginning, when Gods glory more to be cared for, than our owne saluation, if they should come in comparison together.

we together.

we pray like Saints and sonnes of God, like duetifull children affected rightly to their father, euen then when we fall before him with harts & mindes, nothing so carefull to gaine our owne good, as to winne the glorie and honoꝝ of his name, and the content of his holy blessed and most good will. And therfore looke into our petitions earnestly how and which way they serue to that before we make them, and then begge them specially for that end. And euen then I say whē we do feele in the secret testimony of an inward conscience such a flame of loue wrought by a gracious spirite beyond power of sinful nature to our God in vs, as that if any preferment of ours, benefite and good in the course of this world shoulde be found of vs to fight against his glory, by & by we find content, nay not a content only, but euen a restles posting hast, and burning heat to renounce it, to despise it, and to spit at it: yea were it such glory of vs in this world as euer Prince inioyed, and not onely so againe, but euen a most willing minde together with the want of that worldly glory or good whatsoever, to wit also as hath beene shewed eternall glory, and good in heauen

Note.

heauen, so that our God and Father might
 thereby bee honoured. But **O** where are
 we? where are we in this affection? **Woe**
 to our weakenes, and alas our want. Yet
 let vs see what shoulde bee, let vs confesse
 what is not, and God for his Christes sake
 graunt vs mercy. Something is some-
 thing and euer comfortable, nothing is sin-
 full and euer damnable. This loue to the
 Lorde and zeale to his glory, it is his gift
 and where hee will, hee giueth it. Though
 we be weake, hee is strong, and there is no
 flesh but he can aide it, neither ante heart
 but he can change it, onely let vs see our
 want, and seeke our good, and certainly we
 shal finde þe same with him. This world en-
 deth and God knoweth how soone, and euē **Luke**
 this night before the next may my soule be
 taken from me, and then all my care for the
 causes of this world where is it, or whose
 is it? it cannot goe with me, it shall not fol-
 lowe after me, but straungers perhappes
 shall enter vpon my labours, and my cares
 shall make them mightie that will ioy in
 the lacke and losse of me. If I haue follow-
 ed then this and neglected the other, woe is
 begun and it shall neuer end with me. But
 if

if I haue cared but competently for this with the other , and euer in the power of giuen grace moze for the other thā for this, be it vnto me an end when it pleaseth God his mercie shall diue my labours to the good of those that I heere loued , and that my loue of him and zeale to his glory shall follow me, remayne with me and weare the crowne of Gods mercy for euer moze in heauen. Thus is it a blessed thing , to loue Gods glory , and to seeke his kingdome with conscience of duetie and feeling of a future state: and it is as cursed a thing, on- ly to seeke our selues , and care for euer a kingdome in this world if it were we could get it, much lesse for farre inferior prefer- ments, and so whereby with the loue of the to be deuoured & eaten by, as that all speech and talke, and thoughts of the other is ve- ry odious to vs , and a mockery with vs. You see the world, the dates and times, and you knowe my meaning. Remember the place of these three petitions before the o- ther, and remember God in Samuel, They that honour me, them wil I honor, and they that despise me , they shalbe despi- sed: & I end with them. Iesus Christ in the
benefite

benefite of his bloud giue vs care and feeling.

The diuision then of them and number, as also the order of these three before the other, you thus obserue: now for the matter and meaning of this first, if you will, *Halowed be thy name.*

This shall wee then understande when wee knowe what is comprised and meant by the two wordes in it, Name and Halowed. And therefore concerning the first wee are to bee aduertised, that although no one name wherewith the Lorde is called in the Scripture as Ichouah, Eloim, Shaddai or such like, should either in mind bee conceived and thought, or in voyce with wordes expessed and spoken without most high reuerence as duetie is, yet are none of those names in this place meant, and much lesse any Iudaicall or Popish superstition in any of them confirmed. The Iewes for their Ichouah, this is no warraunt. But the name of **GOD** signifieth here that maiestie of **GOD**, power and infinite vertue that shyneth, sheweth it selfe in euery thing so wonderfully. Euen as it is vsually taken
in

Malach. 1.
11.

Ihon. 12.
28.
Math. 28.

Mar. 16.
17.

Act. 3. 12.
& 16.

Philip. 2.
10.

in the Scriptures, and for the most parte signifieth. In the Prophet, when he saith: From the rising of the Sunne vnto the going downe of the same, my name is great amongst the Gentiles, and in euerie place incense shall bee offered vnto my name, and a pure offering: for my name is great among the Heathen, saith the Lord of hosts. And, Father glorifie thy name. And, Baptize in the name of the Father, the Sonne, and the holie Ghost. Whereas, I saie, the worde signifieth not any letters or sillables in this tongue or that, but that power and vertue of God that shineth in all things. So againe in the name of Christe the Apostles cast forth diuells, that is, in the power and strength and vertue of Christ: for so Saint Peter expoundeth in the Actes, when he sayth, it was not theyr power and godlynesse that had made the man go, but it was the name of that holy one and iust, whom they had betrayed, that is, his power and godlynesse, his strength and vertue, not theirs. So, at the name of Iesus shall euery knee bowe, that is, not when the word is pronounced wee shall make a cur-
tse,

tesse, but we shall all and euery creature bee
 subiect to his power, authoritie and domi-
 nion: for by name there of Iesus is meant
Dominatio & potestas, dominion and po-
 wer: & *genus flexionis vocabulo exprimitur*
subiectio, by bowing there is expressed and
 meant subiection to that dominion and po-
 wer. But perhaps with more plainnes it
 may be noted, that the name of God heere
 respecteth three things chiefly, to wit,

{ Himselfe,
 { His workes.
 { His word.

If we consider the Lord himselfe, then we see in him euer maiestie and holynesse. And this is his name. If we consider his workes, we see iustice, mercie, and power in them. And this is his name. And if wee consider his word, there is euer truth, wisdom, and goodnesse in it, and this also his name. So that we may conclude this place euen as he that sayd it, *Nomen Dei dicitur omne id quod de illo predicatur*. By the name of God is here meant whatsoever it is that truely of him may bee affirmed, as that he is good, iust, gracious, &c. And this shall haue warrant euident and plaine

The name of
God what it is.

B even

Exod. 33.

19.

euē from the Lord himſelfe in that mani-
feſtation of himſelfe to his ſeruant Moſes,
were he ſayth he will make all his good go
before him, and proclaime the name of the
Lord before him, and doing ſo in deede, his
name is neyther this word nor that as, Ie-
houah, Tetragrammaton, or ſuch like, ei-
ther in Hebrew or Greeke, this tongue or
that, but it is this: The Lord, the Lorde
ſtrong, mercifull, and gracious, ſlowe to
anger, and abundant in goodneſſe and
truth, reſeruing mercie for thouſandes,
forgiuing iniquitie, transgreſſion and
finne, and not making the wicked inno-
cent, viſiting the iniquity of the Fathers
vpon the children vnto the third and
fourth generation. See then the greate
and glorious name of **GOD** what it
is.

Of the greeke
article Danęus
pag. 108.

And what is meant I pray you, by Hal-
lowing of that name?

- To hallow or to ſanctifie ſignifieth two**
1. **things.** Either to make holy that which
before was not ſo, but polluted & vncleane.
In which ſorte our Sauour Chriſt dooth
hallowe and ſanctifie vs, making vs of the
ſinful ſonnes of Adam, the righteous ſons
of

of God in himselfe. Either else that which
 of it selfe and in it selfe is alreadie holie, so
 to repute and take so, with all reuerence to
 acknowledge and confesse, and so euer to
 vse and to speake of. In which sense again,
 wisdom that of her selfe is most iust, is
 sayd to be iustified of her children, that is to
 be so esteemed, iudged, and taken. And in
 the third of Iohn, He that hath receiued ^{Ihon. 3.}
 his testimonie (saith he) hath sealed that ^{33.}
 God is true. That is, nothing but this,
 doth cause and bring to passe, that God as
 he is in himself in deede true & truth it self,
 so hee is acknowledged of others to bee.
 Now in his latter signification is it taken
 heere. And therfore thus expounded by the
 learned *Sanctificari hic est reuelari, obserua-*
ri, glorificari, honorari, verè agnoscì. To bee
 hallowed here, is to be reuealed, obserued,
 glorified, honoured, and truely acknowl-
 edged. And againe, *Sanctificari Dei nomen*
dicitur, cum sacrum, venerabile, purum, au-
gustum esse a nobis agnoscitur, et predica-
tur, et nullo modo contemptum, aut irreue-
renter, cogitur aut sumatur. The name of
 God is said to be hallowed, when it is con-
 fessed & published as holy, reuerend, pure,

What halo-
 wing the
 name of God
 is.

and high, and such as by no meanes is eyther thought of, or taken of vs contemptibly or unreuerently. So that in plaine speech this petition is thus much: O Lord let that maiestie and holinesse that is in thy selfe, that iustice, mercie, and power, which thou shewest in thy works, and that truth, wisdom, and goodnesse which is in thy word, with all thy vertue generally whatsoever comprehended in thy nature, and fit for the knowledge and vse of man bee more and more dayly known of man, and receiued amōg vs with that dread & honor, and reuerence that is fitte for such a name, both in word and worke, thought & deede, and euery way.

A notable request sure, and well be- seeming the sonnes of God, desirous of their Fathers glorie. But thus me think you doe not restraine it only to man: so that in man only this glory of his name is to appeare.

No in deede, neither ought I. But know it as a fault in Tertullian and Cyprian so to doe. For so large is the reach of this petition, as that it toucheth not onelie men godly and vngodly, reprobate or elect, but

but euen all things in this world whatsoe-
uer, than to be ordayned of the Lorde. For
in the verie least thing appeareth some ma-
iestie, power, eternitie, and vertue of him,
which in this petition wee desire as well
may appeare and bee seene and celebrated
to the praise of him, as those greater mat-
ters that are in man. And therefore cryeth
the Prophet of God in his Psalm, to all
creatures to praise the Lord: Sunne and
Moone, and starres, and light, heauen and
earth, dragons, deeps, fire and water, haile
and snowe, winde and vapours, stormes
and tempests, mountaines and hills, trees,
beasts, cattell, wormes, and all feathered
foules, and in conclusion, euery thing to ex-
alt, hallowe, and sanctifie the name of the
Lord. For his name onely is excellent &
his praise aboue heauen and earth. And
to the same end is the 104. Psalm, a verie
notable song of Dauid also, teaching vs
plainly, that in all the workes of the Lord
there is a portion of this his name, that is,
of his maiestie, power, wisdom and good-
nesse, which in this petition and by these
wordes we ought to begge of him, which
may appeare, be seene, noted, marked, and
observed,

Psal. 148.

vers. 12.

Psal. 104.

Rom. 1. 20.

observed, & celebrated in this world, to his glorie more and more. So that you see prayer dooth not meane onely man, but all things, in that order that I haue declared. Euery thing as it is better and better known contayning matter and argument of Gods praise, either in respect of workmanship, vse, nature, all, or some.

Yet it respecteth man chieflie, as the worke of God, wherein he hath shewed himselfe most, and layed downe largest arguments to the glorie of his name.

It doth so, and therefore so let vs think of it. And first see howe it beggeth for vs knowledge and vnderstanding still more and more of his name and nature, because knowledge goeth before obedience. Which request of knowledge carieth with it an industrie and endeouour in vs in all diligence, euer to obserue the Lord in his workes, to marke the power, the wisdom, the goodness of him in creating them, and in giuing such nature, vse, and operation to them, in disposing them in such an order, in continuing them in such a course, and so forth, and condemneth the too too common and damnable dulnesse of the world in so continual

nuall vse and so little a regarde of these things, being the maine cause of grieuous vnthankfulnesse, and not sanctifying of the name of God in vs.

Secondly, we begge in it, as one saith, *Non modò ut nomen Dei in intellectu per fidem et noticiam Dei, verum etiam ore, corpore, vitaq; tota sanctificetur et glorificetur.* Not onely that the name of GOD in our vnderstanding by faith and knowledge of GOD, but also in mouth, bodie, and our whole life may bee sanctified and glorified. Of which hallowing of the name of God speaketh the Lord himselfe by his Prophet saying: I will sanctifie my greate name Ezek. 36. which was polluted among the Hea- 23. then, &c. How will he do it, or what is this sanctification? Marke how it followeth, I vers. 25. will powre cleane water vpon you, and you shall bee cleane: yea, from all your 26. filthinesse, and from all your Idols will I cleanse you. A new heart also will I giue you, and a newe spirit will I put within you, and I will take away the stonie hart out of your body, & giue you an hart of flesh. And I wil put my spirit within you, 27 & cause you to walke in my statutes, &

you shall keepe my iudgements, and do them. So that then is the greate name of the Lord sanctified you see and hallowed, when we doe not onely knowe, but doe the things that redound vnto his praise. For then they that see our good workes are thereby caused to glorifie God in the daie of the visitation. And euen contrariwise againe if we do not, we pollute the name of the Lord in causing it to sounde euill amongst the wicked, and the sinne is grievous. Of which complayneth the Lord by his Prophet Esaie, when he saith, his name all the daie continuallie is blasphemed: and by his Apostle to the Romanes, & in diuers other places. And the same Apostle charging seruants that are vnder the poake to account their maisters worthy of all honor, maketh this the reason why, Least the name of God and his doctrine bee euill spoken of. And therefore thirdly, as wee seeke the one, so wee desire to bee able to shun the other in this petition, beseeching him in the sense of these wordes, that all those things may be remoued, ouerturned, and taken awaie, which prophane, blemish, or blot that glorie of his, either in himselfe,

1. Peter. 2.

12.

Math. 5. 16.

Esaie. 52.

5.

Rom. 2. 24.

1. Timoth.

6. 1.

Thirdly what
we praye a-
gainst in this
petition.

Psal. 104.

35.

or

or in his workes, or in his worde and doctrine. Such as are these damnable Atheists of these latter dayes, which with theyr teastes, scoffes, and mockes deriding all goodnesse, do not onely discover the name of God, but to their euerlasting woe in the flames of the burning bottomelesse pit, affirming it flatlie in their hearts, that there is no God at all. Such are they that with their censures will correcte the workes of God, and speake euill of them, complayne of his prouidence, & murmur at his iudgements, carpe and cauill at his worde, allure vnto loosenesse, and dayly worke disdain of commaunded obedience, which al, if they be not reformed, are prayed agaynst throughout the world by all the children of God dayly in this petition, to the vnspeakable terrour of them, if they had grace to thinke of it. For how certayne is that vengeance which hee that sendeth it, biddeth al ke: and how dreadfull must it needes be, and euen importable when it cometh, which is so often, so earnestlie, and by such a number as the whole Church of God on earth is, in so many places asked, begged, and cried for? O woe not once thought

Atheists.

Libertines.

Marke it and
thinke of it.

vpon,

Psal. 34.

Rom. 12.

Psal 34.
vers. 11.

vpon, and yet to be trembled at, shall it not
 be remembred in deede? Shall these pain-
 ted dayes so popson vs quite with the loue
 of this worlde, and the fading follies of a
 most vncertayne estate, that all grace and
 goodnesse shall be contemned of vs. And
 whereas the Prophet of God sayde, One
 daie in the courtes of the Lordes house
 is better than a thousand. Wee saie the
 contrarie, that but one houre there is too
 much, though it be but once a weeke, nay
 once in many weekes, and one daie in the
 course of this worlde, to the which yet the
 Apostle sayth, Fashion not your selues, is
 better and sweeter, and more beleeving a
 man, especiallie a greate man, than a thou-
 sand in the other: Is it likely that euer we
 wil wish our selues with that Prophet, ra-
 ther dooze keepers in this house of GOD,
 than to dwel in great renown in the tents
 of the vngodlie; when wee either loue or
 laugh to be tolde, we should come in: Can
 it be hoped, that eyther now we doe thinke
 (God often punishing such great contempt
 with lasting blindnes) that they are blessed
 that dwell in the house of the Lord, beeing
 euer praising of God, yea, that the verie
 Smal-

Swallowes and Sparowes that are there,
are as it were happie and blessed: **O** it is
to be feared no. And therefore not Dauids
prayer, not Dauids spirite, neither conse-
quently that election to life whereof that
spirit is a certaine pledge. Which is terri-
ble inough, if God were in vs. Thinke of
it, and thinke of this agayne with it, that al
the Church of God through the worlde, as
I haue sayd, praie against vs when wee are
thus irreligious and prophane, saying, Ha-
lowed be thy name, that is, **O** Lord con-
found with speedie curse of death and woe
eternal, all those that not liuing in the laws
of thy will, cause thy name to heare euil, and
to be blasphemed in this worlde. Let them
perish **O** Lord, let them perish in the lusts
of their own hearts, and giue thy name his
glozie. Which if hell haue not alreadie ta-
ken possession of vs, will pearce vs, and
make vs think of reformatiō of our selues:
the Lord in mercy grant it.

Amen. Amen. And if it do not, tyme
passeth and tyme commeth, the which
two times shal differ, as mercy & iudge-
ment differ, fauour and fury, loue and
loathing. And the worde of the Lorde
shall

That the
names of all
fayned gods
being vtterly
abolyshed the
onely diuine
name and ma-
iestie of God
the heavenly
father be had
in honor and
called vpon
with pure
minde by
men of all
ages, countries
and parts of
the world.

How Gods
name is vn-
halowed and
polluted you
may further
see in the
2. Com.

Rom. 12.

2. Pet. 3. 9.

verf. 8.

verf. 10.

shall not deceiue vs, saying *vengeance is myne, and I wil repay*, but how soone that knowe not we. But well we knowe, the Lord is not slacke concerning his promise as some men count slackenes, but he is patient toward vs, and would haue all men come to repentance, and *one day is with the Lord as a thousand yeeres, and a thousand yeres as one day*, and *this day will come*. But now I pray you let me moue a doubt or two vnto you. And first why the Church of God should pray that the Lords name may bee halowed which is already, euer was, and shalbe most holy, pure and glorious?

Because we do not pray it, in respect of him, but of our selues and others, such as we are: for the Lord in deed is holy, neither can any thing be added to that holines or glory of him to make it more, but wee doe not know it, so much as we should do, neither speak of it, and imitate it as we ought: and therefore we pray that as he is in deepe, so more and more it may appeare and shine out to the world, all lettes and hinderances being taken away, that his due prayse may bee giuen vnto him of vs, that is, wee pray
not

not in this petition, that any holynes may
 bee added to his name, that already it hath
 not, but that as it is in it selfe in deede and
 euer, so we may haue grace to see and con-
 fesse, and more and more dayly may be re-
 ueiled, and manifested to this worlde. For
 the Lord is sayde to sanctifie vs, either in-
 wardly or outwardly. Inwardly by his spi-
 rit, outwardly by his word, and this againe
 either by seperating vs from our sinnes,
 quickning vs by his holy Spirit, or conti-
 nuance of them both.

He sanctifieth
 vs by making
 vs holy, we
 him by confes-
 sing him holy,
 &c.

An other doubt is, why it shoulde be
 sayd in that place. *And he that is vniust,*
let him be vniust still: and he which is filthy,
let him be filthy still. Seeing here we are
 taught to pray, and all men, that our
 liues may be holy and pure euer, to the
 end his glorious name may haue prayse
 thereby.

Apoc. 22. 11.

That place you meane is not so spoken, *Permissiue.*
 as that wee shoulde continue and delight in
 filthynes or vnrightheousnesse. But it is a
 declaration of the course that the wicked
 will take, and withall a secret confirmati-
 on of the godly, notwithstanding the same.
 As if he shoulde haue sayd, be not you trou-
 bled

bled or hindred in your most godly course of obedience to me, either by the continuance and euer increasing of the wicked in their wickednes, or by my tolraunce and long forbearing to smite them. But folowe you me and my commandements, stagger not, looke not backe, giue not ouer and as for the wicked, he that is vniust, let him be vniust still, and he that is filthy, let him be filthy still: their punishment they shall bee sure of in their time: and for you, goe ye on without stop: let them bee as they are to their woe.

The prayer.



Mightie G O D, looke vppon vs woormes and wretches, here at thy feete lying and begging mercy. Let vs obtaine of thy fatherly goodness, what thou hast so louingly taught vs to aske: that thy name may bee halowed. Let our eyes and the eyes of all men lightned by thy grace, behold that maiestie and holynes that is in thy selfe more and more, that Iustice, mercy and power, which thou shewest in thy works
and

and that truth, wisedome, and goodnes which is in thy worde, more and more, with all thy vertues generally whatsoeuer comprehended in thynature and fit for the knowledge and vse of man, let them be more and more dayly knowne vnto vs. And when in mercy thou hast bestowed as it may seeme good to thine owne wisedome, this knowledge vpon vs. O heauenly father let it not be in vs a bare knowledge, but ioyne to our knowledge that dread and honour, that regard and reuerence in our obedience that is fit for such a name, both in word and worke, thought and deede, and euery way. Make vs O Lorde euer more and more to auoyde and shunne what polluteth thy name, & causeth thy truth to heare euill of the wicked. Remoue and ouerturne also good Lorde all those thinges in thy good tyme, which prophane, blemish, and blot this glory of thine shining either in thy selfe, in thy word, or in thy works. Such as are these irreligious Atheists of our sinfull dayes, which with their mockes, and scoffes, tants, and iests, deride all goodnes, our-
face

face all conscience and care to please thee, and dayly woorke disdayne where they may haue hearing of obedience to thy blessed will. O thou mightie God, remoue their seats out of kingdomes & countrys. Out of Cities and townes, and out of priuate houses and families. Awake Lorde in thy power, and thinke of thy holy name, let not these inchaun- ters and charmers preuaile against thee, and glorie that they haue banished out of so many places the feare of thy name. They are vnholly and they would haue all such, they are vncleane and they infect where they come, they are grievous rockes of no small offence, and good Lorde remoue them from thy chosen. Lessen also for thy holy name sake the cōplayners of thy prouidence, the mur- murers at thy iudgements, carpers and cauillers at thy word, allurers to loose- nes of life, and behauour, and al that polluting thy holy name, yet hate to be reformed. Finally deere father, let not the shames of vngodlines dayly before our faces cary vs away. Neither these deepe waterfloods drowne our soules, the

the lewde and loose examples wee beholde with grieve, let them neuer preuaile against vs to peruert vs, but if thy iust wrath haue sealed their confusion they being vniust, let the bee vniust still, they being filthy, let them be filthy still to their owne wo, not to our stoppe or hinderance to do our dueties, in seeking to knowe thy glorious name more and more, and to sanctifie and hallow it according to that true knowledge more and more. And deereſt God begin not only obedience in vs, but confirme thy fauour to vs euermore: strengthen and establish vs in all goodnes: make strong our inward man against all assaults and these seely foules pend vp in sinfull prison during life, by welcome change receyue when tyme shall bee with thee to liue, till thy day of doome, and then receyuing their mates againe, but immortal and incorruptible, with them to liue conioyned againe for euermore in ioye and comfort. But not this for our sakes O mightie Lorde, but for Iesus Christ our onely life and Sauour. Amen.

The second Petition. *Thy
kingdome come.*

The order.



Having besought the Lord in the former petition, that his name might be hallowed, that is, as then was sayde, that that maiestie and holinesse which is in himselfe, that iustice, mercie, and power which hee sheweth in his workes, and that truth, wisdom, and goodnesse which is in his worde, with all other vertues generallie whatsoeuer comprehended in his nature, and fit for the knowledge and vse of man, might be more and more dayly known of men, and receiue amongst vs that dreade, honour, and reuerence that is fit for such a name both in word and worke, thought and deede, and euerie waie: it fitly followeth in the second place, to beseech the same Lord to graunt waie and meanes, whereby that same shall be effected and brought to passe, namelie, that his kingdome may come. For if the Lord rule and raigne in vs and ouer vs, it shal be so. And if he do not, it shal not be so.
No.

No, we shal be so far from sanctifying his name, that for wāt of his kingdome in vs, Satan shall erect his kingdome in vs, the effects wherof shall be great and grievous pollutions of his name. Wherefore the order is most conuenient and good.

The wordes of the petition are few and easily vnderstoode, if we marke them. For the kingdome of GOD is the ruling and raigning of GOD in the heartes of men, and the comming of this kingdome, is the beginning, increasing, and continuing of it in vs. So thy kingdome come, is in effect thus much, as if we should saie: O Lorde, erect and begin, O Lord increase and propagate, O Lord establish and euer continue in our hearts thy rule and gouernment, to the death of sinne and life of righteousness, the true effects of thy ruling euer. Which yet is not so plaine as it will be, when wee haue considered of the seuerall members implied in these wordes. For we must vnderstand, that when we are taught to praie for this kingdome of God, all the meanes whereby it is effected in vs, are included to be prayed for, as also all stops and lets, enemies, & hinderances whatsoever with-

Reg-
num { Pot-
tia.
Gra-
tia.
Glo-
rie.

Fatum.

Psal. 135. 6.

standing this kingdome, prayed agaynst, that they may bee remooued and taken away. To bee then as plaine as I can, the kingdome of God is sayde to bee of thre sortes, to witte, of power, of grace, and of glorie. The kingdome of power is that so- ueraigntie which the Lord hath ouer al the things in this worlde, directing, guiding, ruling, and disposing of euery one of them as his good pleasure is, and causing all the creatures in the worlde, yea, all the worlde, woꝝkes, and thoughts of men, to serue to his glorie, wisdome and will, whatsoeuer is intended by man, or anie meanes to the contrarie, which the Hea- thens haue called destiny, or ineuitable ne- cessity. This kingdome is not here meant, when wee praye, Thy kingdome come. For the Lord neuer hath, neyther euer will loose this kingdome, y is, as I say, this au- thoritie, and power ouer al things, to make them serue to his pleasure, and to bring to passe what he wil haue, whereby we should neede to praye for it, that it may come. Of this kingdome may it bee sayd, that is in the psaline: Whatsoeuer pleased the Lord, that did he, in heauen & in earth, in the sea, and in all deapths. For it sub- iecteth

iecteth, as you see, to the Lord, al these, & al their works whatsoeuer. And then what is exempted out of this kingdom of power, if heauen, earth, sea and deeps be ruled by it: Yet stayeth not the Prophet so, but proueth by examples what hee hath sayd, and affirmeth it of y^e Lord, that he bringeth vp the Clowdes from the endes of the earth, and maketh the Lightning with the raine: that he draweth forth the windes out of his treasures: that he smiteth the first borne of Egypt both of man and beast: that it is he that sendeth tokens and wonders, &c. Of this Kingdome may it bee meant that is sayd by the Apostle: for of him, and for him, and through him are all things: with a number such like places speaking of the prouidence of God. And to this kingdome of God it may bee applyed that the wiseman sayth: *Non est consilium, non est prudentia, non est fortitudo aduersus Dominum.* There is no counsell, there is no wisdom, there is no strength against y^e Lord. For he hath ruled euer, hee doth rule, and will rule for euer al things, let al the world conspire against it what they can. Againe, the Lord worketh al things after the coun-

Rom. 11. 36.

Ephes. 11.

Iob. 5. 10.

Iob. 9. 5.

v. 2.

Exod. 4. 11.

sell of his owne will: He giueth raine vpon the earth, and powreth water vpon the streates: he setteth vp on high them that be lowe, that the sorowfull may be exalted to saluation: hee scattereth the deuises of the craftie, so that their hâds cannot accomplish that which they doe enterprise: He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish. He remoueth the mountaines and they feele not when he ouerthroweth them in his wrath. He remoueth the earth out of her place, that the pillers thereof doe shake. He commaundeth the Sunne, and it riseth not, he closeth vp the Starres as vnder a signet. He himself alone spreadeth out the heauens, and walketh vpon the height of the sea. All these are sayd of this kingdome. Reade Syrach the 17. to the 20. verse, and see what a kingdome of power acknowledged ouer al the beastes & foules, men and matters whatsoever. Notable is the 4. of Exodus. vers. 11. For those seeme casuall in the mothers bellie, whereof they must needes be vnderstood, man being not created so at the first. The kingdome of
grace

grace shall much better bee vnderstoode, if
 we consider how we were created, how by
 sinne corrupted, and how now in mercie
 daylie by grace renewed. The creation of
 man you know is layd downe to haue bene
 according to the Image and likenesse of
 God himselfe. For God created man (saith
 the booke of wisdom without corruption
 at the first, and made him after the Image
 of his owne likenes. And he clothed them
 with strength, sayth Sirach, as they haue
 neede, and made them according to his I-
 mage. Which Image of God maketh not,
 GOD like vnto men with legges, armes,
 hands, a gray head, and so forth, as not one-
 ly other heretikes but euen our holy papists
 haue imagined, and by so paynting him in
 their Churches & windowes, made y ignorant
 beleue it: but it maketh man like vnto
 God, in holynes, righteousness, wisdom
 and so forth. For so expoundeth the Apostle,
 these words to the Ephesians, and there
 might all Papistes haue seene it, if they
 would. Putte on the new man, sayeth he,
 which after God (that is after the Image
 of God) is created vnto righteousness
 and true holynes, meaning by these two

Creation.

Syrac. 17. 3.

Ephes. 4.

Corruption.

Rom. 5. 12.

Gen. 38.
vers. 7.

words all perfection, as wisdom, will to doe good, truth, innocency, loue of God, power, and such like. See what the Image of God is. Now then being thus created and made, who ruled in man, or what kingdome, was he subiect vnto? The Lord you see ruled in him, and to his Kingdome was he subiect. But alas the time, this happy estate was quickly lost. The Serpent deceived the woman, the woman the man: Sinne entred, GOD was offended: and a fearefull change from al weale to wo, in a little time, and brought to passe. So that now looke on man agayne and his copie is changed. Satan ruleth, sinne is entred, death foloweth, and this blessed Kingdome of God in man and ouer man is lost, gone, and destroyed. Yea to speake playner, and not so generally, familiaritie with GOD is turned into a fearefull flying off from God, for they hide themselves from the presence of the Lord among the trees of the garden. Wisdom is turned into folly, and they thinke with a fewe figge leaues to couer their shame. Yea such is our wisdom now, as Rom. 8. 7. Truth is turned into lyes, and they deale not plainly

plainly with the Lord. The serpent deceiued me, the woman deceiued mee: and there is not plainly, wee haue sinned, O Lord forgiue vs. Now is it sayd of man, that all the imaginatiōs of the thoughts of his hart is onely euill continually, that we are all become as an vncleane thing, and that all our righteousnesse is as filthie cloutes, that wee all doe fade like a leafe, and our iniquities like a winde doe take vs away. Now is it sayd of vs that wee are carnall, solde vnder sinne, that we doe not the good which wee would, but the euill which wee would not, that doe wee: that when we would doe good we are thus poked, that euill is present with vs: that there is an other lawe in our members rebelling against the lawe of our minde, and leading vs captiue vnto the lawe of sinne which is in our members. That the naturall man perceiueth not the things of the Spirite, for they are foolishnesse vnto him, neither can he knowe them. Now is it sayd of vs, that by nature we are the childre of wrath, dead in trespasses and sinnes, walking in them according to the course of this world, and after the Prince that ruleth in the ayre,

euen

verf. 12.

verf. 13.

Gen. 6. 5.

Esay. 64.

Rom. 7. 14.

19.

21.

23.

1. Cor. 2.

Ephes. 2.

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even the Spirit that worketh in vs the children of disobedience. Now is it sayd of man that was so excellent, Verely every man liuing is altogether vanitie. Now cryeth the Prophet of men, that his soule is amongst Lyons, that their teeth are speares, and arrowes, and their tongue a sharpe sword. That they are corrupt and become abominable, that there is none that doth good, no not one. And where ruleth all this euill that wee haue thus purchased to our woe? Of further grieve our bodies, our soules, our mindes, our willes, our harts our hands, our feete, and our whole man is corrupted, sinne hath entered ouer all, and by sinne Satan as Lord and King ruleth ouer all, till this other kingdome come that here wee pray for. For, *erat in tenebra*, sayth the Apostle, Ye were darknesse, but now are ye light in the Lord. And more plainly before, hauing their vnderstanding darkned, & being strangers from the life of God through that ignorāce that is in them, &c. Therefore you see the minde corrupted. Of the hart and will it was sayd before that the imaginations of the thoughts thereof are onely

Psal. 57.

Psal. 14.

What is corrupted in vs by our fall.

Ephes. 5.

Gen. 6.

onely euill continually . And out of the hart (now sayth our Sauour) proceede euill thoughts, murders, adulteries, fornications, theftes, false witnesse, sclaunder, and this is stuffe that defileth the man. With a thousand places moe crying out of the waywardnesse of mans hart and will, the crookednesse, stifnesse and stubbornnesse of it against the Lord & all good. Of the whole man, sayth the Apostle, *Non ui quod in me, hoc est in carne mea, non est bonum*: I know that in me, that is, in my flesh there is no good. Our mouth, our feete, our throte, our eyes, and all are charged with their faultes in the worde of the Lord. That free will that was in man to doe good, it is gone sayth Saint Austen, and, *homo male utens libero arbitrio, & se perdidit & arbitrium*. Man abusing his free will, lost both himselfe and it. And now is it true that wee are not able to thinke a good thought as of our selues, but both to will and to perforce is of the Lord. Now is it true that our Sauour sayd, *sine me nihil potestis facere*: without me you can doe nothing. *Non dixit sine me difficile est aliquid potestis, aut sine me non potestis aliquid*

Math. 15.
16.

Rom. 7.
18.
Rom. 3.
13. &c.

quid magni facere, sed nihil potestis, &c. He did not say (sayth S. Austen) without me you can hardly doe any thing, or you can not doe any great matter, but simply and flatly you can doe nothing. Meaning in spirituall matters: for herein, *quid habes, quod non accepisti?* what hast thou that thou

1. Cor.

4 hast not receiued? *Gratia dei sum quod*

1. Cor.

15 *sum:* By the grace of God I am that I am: whatsoeuer it be if it be good. And to goe no further in this sorte, now must man and woman, bee they neuer so righteous, crie out vpon their vnrighteousnesse, and hide their faces from the iudgement of the Lord, if he should out of the comfort prouided for them, seeke to iudge them. Dauid the deere one of the Lord and a man according to his owne hart, yet must confesse of himselfe with woe. Beholde I was borne in iniquitie, and in sinne hath my mother conceiued mee. Enter not into iudgement with thy seruants O Lord, for in thy sight shall no flesh liuing bee iustified. The great Prophet Esayas must say, Woe is me for I am vndone, because I am a man of polluted lippes. Mary the virgin & blessed amongst women must reioyce

Psal. 51.

Esay. 6.

ioyce in her Sauour , and not in her
 selfe, and so all others whatsoeuer. For we
 are fallen. Our lyfe that shoulde haue bene
 so pleasant, beholde how bitter, heauy, and
 miserable. Great trauell is created for all
 men, & an heauy yoke vpon the sonnes
 of Adam, from the day that they go out
 of their mothers wombe, till the day
 that they returne to the mother of all
 thinges. Namely their thoughts & feare ^{2.}
 of the heart , and their imagination of
 the things they wayte for, and the day
 of death: from him that sitteth vpon ^{3.}
 the glorious throne , vnto him that is
 beneath in the earth and ashes : from
 him that is clothed in blewe silke , and ^{4.}
 weareth a crowne , euen to him that
 is clothed in simple linnen , wrath and
 enuy, trouble and vnquietnes, and feare
 of death, and rigour and strife: & in the ^{5.}
 tyme of rest the sleepe in the night vpon
 his bed, change his knowledge. A litle ^{6.}
 or nothing is his rest , and afterwarde
 in sleeping, he is as in a watch tower in
 the day: he is troubled with the visions
 of his hart, as one that runneth out of a
 battel &c. Our daies that should haue ben
 without

Syrac. 40.
 1. & c.

Regeneration.

without end, now are few & full of wo: for life we haue got death: for pleasure payne: for good euill: for heauen hell: & for endlesse ioye eternall woe. O dreadfull fall. Thus created then innocent, God ruled: but thus fallen from that innocencie, Satan ruleth: and wee are, as hath bene sayd, by nature the children of wrath, walking after the prince that ruleth in the ayre, that is the Deuill. But the Lord is gracious and his mercy indureth for euer: there remaineth therefore hope by a restitution or regeneration, which the Scripture teacheth vs thus much of: namely,

That whereas Satan abuseth that corrupt nature of ours through the great power which hee hath ouer vs for our sinnes, and driueth vs from the worde and all religion, into all blindnesse, ignorance, and errors; thrusteth vs into diuers miseries and calamities, & in the end into eternal death, there being where he ruleth, no true loue of God or any grace but sinning, without sting, touch, or feeling: the Lorde our God in a contrary course of loue, where it pleaseth him, beginneth with that corruption of nature, wherby Satan befoze was strong.

and

and taketh it away by litle and litle, begetting vs anew to a better life, and restoring that Image of his in vs againe, whereunto we were first created, and which so fearfully we were fallen from. Our minde hee illuminateth with some heauenly light whereby it beginneth to know aright God, & grace, our will receiueth a new strength to embrace the worde, to rest in it, and to incline it selfe to the testimonies of the Lord. Our heart is purged and loueth the Lorde, and all the members of the body, before the weapons of vnrightheousnesse vnto sinne becommen by measure, the weapons of rightheousnesse vnto God. So sinne dyeth, grace liueth, and wee loue him, feare him, trust in him pray to him often, and in all our wants, with such like. This is now the kingdome of grace, & this is that wee pray for here immediatly. The kingdom of glory is that happy and eternall estate which followeth in heauen after this life, which we also pray for here, but mediately as wee say, that is, when the kingdome of grace in this world is ended.

Rom. 6.
13.

The King-
dom of glorie.

Thus much being sayd then for plainenes of these three kingdomes, the kingdom
of

The sense of
the petition
brefely.

of power, of grace, and of glory, as also of which of them the petition is meant. **Se** now what we pray in plaine words: namely thus much, **O Lord** subdue vnto thy maiestie all power of **Satan** in vs by any meanes: subdue our sinfull flesh and all the wicked lusts therof, to the enlarging of thy kingdome here vpon earth, and grant that all the powers of body and soule may be enabled by thy holy **Spirite** to worke acceptably in thy sight, that thou mayest dwell in vs, and wee in thee for euer, and all thyne & our enemies utterly troden downe, thou mayest gloriously reigne and triumph ouer all, and wee by **Christ** may finally as thy childe and heires be made partakers of thy everlasting kingdome.

Now is not this brought to passe but by meanes, and therefore as we pray for the thing that the **Lord** would graunt it, so pray we also inclusiuely for the meanes that in mercy they may bee giuen to the effecting of it. The meanes are these: first the word, euen this heauenly and blessed worde of **God**, so finally accompted of in the worlde, and not onely so, but euen hated, despised, and reiected of numbers. For so sayth the **Apostle**,

vpōn the Lords prayer. 161

Apostle, it is the power of God vnto saluation, to euery one that beleeueth, to the Iew first, & also to the Grecian: that is, it is the mightie instrument of **G D D**, without which men are damned and cast away. Yea such an instrument it is of power and force, wher it pleaseth the Lord, that it hath greater strength and authoritie than all the eloquence, than all the wisdom, than all the learning, than all the pollicie & power of the worlde. Let the dayes before vs witnes to this truch, I meane those primitive times when the Lord began to powre his mercy on mankind for Christ by the ministerie of his Christ and of his disciples, wherein notwithstanding this diuine word of his was resisted by all the worldly gifts and powers which I named, yet had it maruellous successe, and did wonderfull increase. Demosthenes and Cicero for their eloquence, Solon and Aristides, for their wisdom, Plato and Aristotle for their learning, Alexander and Pompey, for their manhood, were of power, of fame, and in the worlde, when they liued, able by these gifts to doe much: Yet the best of all these had much to do, euen a fewe yeres, to

Rom. 1. 16.

The meanes
whereby this
Kingdome of
God ariseth in
vs.

¶

keepe

keepe their owne Citizens, their owne countrey men, their owne subjects in obedience, and to cause them to giue place to good and wholsome Counsel, and to obey lawes prouided for their owne profit. Yea euerie one of them almost to their owne confusion, proued of howe small force, their wisdom, their eloquence, their power was, and with the ende of their liues, lest their common weales welneere vtterly decayed and vndone. But contrarywise the Apostles, not learned, but poore fishermen, not with any enticing words of mans wisdom, not commended or set forth with those giftes & ornaments that men so greatly do esteem, went forth into the worlde preaching the disdayned Gospell of Christ crucified, and by the simple doctrine thereof, did in fewe yerres for the state of religion chaunge the face of the whole worlde, notwithstanding that the Empire of Rome, and other mightie principalities did to the vttermost of their power resist it, and the reformation that by the Apostles in this maner was begun, continued and spred it selfe mightily, and marueilously, euen against the assaults of most cruel and tyrannicall persecutions,

vnder

The Apostles
powrefull mi-
nistrie by the
word.

vnder Nero, Domitian, Traian, Adrian,
 Anthony, Dioclesian, and many mo. A
 force farre passing the power of man, that
 in the midst of al such bloody deaths & most
 exquisite torments, yet was able dayly to
 get childezen to the kingdome of Christ, yea
 and that so plentifully that well were they
 that might runne and professe themselves
 Christians, that they might dye the death
 for it continually. It is a very notable sto-
 rie that is written of such as this worde of
 the Lord had begotten to Christ in Edessa
 a citie in Mesopotamia, who being, as it
 is sayd, banished out of all Churches by the
 decree of the Emperour made their mee-
 tings in h fileds. Which espied of the Em-
 perour, in a very great rage hee strooke his
 chiefe captaine with his fist, and asked why
 therehence also they were not remoued ac-
 cording as he had commanded. The Cap-
 taine the next day determineth to dispatch
 them, but yet in pittie to them although
 himselfe a pagan, by secret meanes letteth
 it go abroad that the next day he would de-
 stroy al that were found at those meetings,
 hoping thereby to warne them to abstaine,
 and so to saue themselves. But see h power

Ruffin. lib. 2.
cap. 5.

 Marke this
 historie.

of this word in the hartes of men. The next day the Christians, although thus admonished, yet flocke thither in more plentiful sort than at other times, yet runne headlong as it were and in great hast, as men affraide to come to late to dye. Amongst all, the Captaines noted a certaine woman, so hastely and with such speede to runne out of her house, as that shee stayed not either to shut the doore of her house, or to put on her clothes as womanhoode woulde, and in her armes a litle infant. When hee sawe it, he commanded to call her to him, and being come, asked her whither she made all that hast. Into the field, saith she, wher the christians meet. And hast thou not heard, sayth he, that the chief Captaine is going thither, to put to the sword all hee findeth there. Yes, saith she, I haue heard it, and therefore I make hast that I may be there when hee cometh. And what wilt thou do with this yong babe, sayth he. Take it with me also, sayth shee, that if the Lord will, it may be vouchsafed martyrdome also. When the Captayne heard this, he stayed his course, commanded his charet to turne, and to the Emperour presently he goeth, told him, if it pleased

pleased his maiestie to cōmand him death,
 he was ready, but to do what he commaun-
 ded he could not: for thus and thus had hee
 seene it, and so declared vnto the Emperoz
 all this storie. Who by and by was appea-
 sed, stayed his hande, and restrayned his in-
 tended euill to such zealous louers of their
 God. See nowe how true it is that the A-
 postle sayth, it is the power of God, that
 is, *potens instrumentum*, the mightie instru-
 ment of God to get men and keepe men to
 the Lorde. They were accompted the men
 that troubled all the worlde, yet were they
 not discouraged. *Ligabantur, includeban-*
tur, cedebantur, torquebantur, & tamen mul-
tuplicabantur. They were bound, sayth S.
 Austen, they were tormented and racked,
 and yet for all this they multiplied and in-
 creased. So was it euē in these latter daies
 of ours, when all pitie and truth was buri-
 ed as it were in the bottome of the Sea, &
 Antichrist of Rome in his ruffe, power and
 strength exalting himselfe aboue all that
 was called God, and made Princes and
 Emperours to kisse his feete, yea when it
 was death almost to thinke of the restoring
 of true religion, euen then I say did this

Rom. 1. 16.

Act. 17. 6.

De ciuit. Dei.
 22.

2. Cor. 10.
4. &c.

word of the Lord in the mouth of one simple man at the first against the clamors of Monkes and Friers, against the scorning of Bishops, against the power of the Pope, against the assistance of temporal Princes against all torments by fire, by fagot, by sword, by imprisonment: light such a candel as now shineth to all the Countrey of Europe, and by the power of man it cannot be put out. Wherefore iudge whether the Apostle sayd not true, when speaking of this word, he sayd it was a weapon not carnall, but mightie, through God to cast downe holds, casting downe the imaginations & euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ &c. Wherefore we see by this, first proofo playne enough that a meanes and a most mightie strong and powreful meanes to erect this kingdom of God in our hartes, which here we pray for, is the word of God. For there is no wisdom, no Counsell, no strength against it. But though all the heathen rage most horribly, and the people imagine continually, yet it is but a vayne thing. Though Kings and Princes and all the

the powers of this earth bande themselves against it, yet will it not serue. For hee that dwelleth in the heauen shall laugh them to scoorne, & this word of his preuaileth where he will, to whom he will, when he will, and as long as he will. Other playne proofes, y this is a meanes to erect this kingdome, are these, first Saint Iames, where it is sayd: Of his owne wil he begat vs with the word of truth, that we should be as the first frutes of his creatures. The authour of all good, sayth Saint Iames in generall, and of this good in speciall, namely our newe birth, is the Lorde, and the meanes is the word euen the word of truth. So sayth our Sauour himselte in the Gospel, Sanctifie them O Father with thy trueth, and what is that, thy word is truth. So sayth Saint Paul, Though ye haue ten thousand instructors in Christ, yet haue yee not many Fathers: for in Christ Iesus I haue begotten you. (And by what meanes) through the Gospel. And againe, I beseech thee for my sonne Onesimus whom I haue begottē in my bonds, to wit, by the word. And againe, this one thing woulde I learne of you, O foolish Galathians, receyued ye the Spirit

Iam. 1. 18.

Ihon. 17.

1. Cor. 4. 15.

Philemon. 10.

Galat. 4. 19.

Galat. 3. 2.

Peter. 1. 23.

Luk. 16 31.

Esay. 55. 1.

Amos. 8.

by the works of the lawe, or by the hearing of sayth preached vnto you? Likewise S. Peter, Being borne anew, not of mortall seed but immortal, by the word of god. And lastly father Abraham from heauen, They haue Moses and the Prophetes, let them heare them, &c. as if hee shoulde haue sayde if thou wouldst haue thy brethren begotten to the Lord, that he ruling in them, they may rule heere with him, and escape that place of torment where thou now iustly art, the meanes truely is Moses and the Prophetes, that is the worde of God, for if that erect not the kingdome of G O D, in them it shall not be erected by any dead, if they should rise and be sent vnto them. For that is the meanes which the Lorde hath ordayned, and which to this day hath had power to beget to him so many as he would haue. Wherefore when the Lord will promise a blessing to a kingdome, Countrey, and people, that shall bee in deede a great blessing, he promisetht this word, and this word in plentifull measure, and when hee will threaten a plague, and a grieuous plague, then sayth hee beholde the dayes come that I will send a famine in the land,

not

not a famine of breade, nor a thirst for water, but of hearing the worde of the Lorde. And they shall wander from Sea to Sea, and from the North euen unto the East shall they runne too and fro, to seeke the worde of the Lorde, and shall not finde it. So then see wee that this worde of our God is his mightie meanes to rayse vp this kingdome of his grace in vs, this day when we haue it giuing something, & so as it were laying one stone to this spirituall building, the next day giuing more, and so laying as it were an other stone, and so on to a perfite man, and vnto the measure of the age of the fulnes of Christ, that is till he haue wrought his will in vs in this world and meaneth to translate vs to an other.

Ephes. 4.
13.

Wherefore as wee pray that the Lorde in mercy woulde erect this kingdome in vs: when we pray, Thy kingdome come, so do we beseech the Lorde in this petition to graunt vs all the meanes appoynted and ordeyned of him to this building, and by name this mightie meanes & mercy great of his holy worde, that wee may haue it amongst vs stil, and enioy it in peace, if it be his will, to the rayling vp of these spiritual walles

The meanes
prayed for as
well as the
thing.

walles of a spirituall house of God within vs dayly more and more, till it be fully finished to the pleasure of his maiestie here, & our eternall comfort heere and elsewhere for ever with him in his other kingdome of glory. And the God of heauen and all mercy grant this to vs, and make vs thankful for it.

The word of God is either read or preached.

Now beloued, is this worde either read vnto vs, or of vs, without any preaching, or preached vnto vs? For by these two meanes buildeth it in vs, and not by lying in our houses, bound in siluer or golde, or any costly sort whatsoever. No, more then the Philitions prescription confected by the Apothecarie and brought vnto vs, profiteth our disease by standing in the windowe, and not further touched. And therefore as I haue sayd that it was a meanes, and proued it to you out of the same word, so let me say a little to you of the vsing of this meanes also.

Of

Of reading the word.



Two extremities there are, which of all Gods chosen are to be eschewed: the one is an estimation of reading so great, as that being had wee feele no want, neither

Two dangerous extremities to be avoyded of all men.

thinke it a want, neuer or seldome to haue any preaching. The other is, so farre to extoll preaching, as that wee vtterly contemne reading, yea exclude it from all power in the blessing of God to worke faith in vs, or any. The meane betwixt both which is a right and true conceipt both of reading and preaching. Know we therfore that in the word they are both commended, yea commanded and ordained of the Lord, as meanes to erect this kingdome of his in our hearts, for which wee pray, and of which wee now speake. And first for reading to name but a fewe places of a number, marke what the Lord in his law layd downe for all his people. Euery seuenth yeere when the yeere of freedome shall be in the feast of the tabernacles, when all Israel shall come to appeare before the

Deut. 31.

9.

172 A profitable Exposition

the Lord thy God in the place which he shall choose, thou shalt read this Law before all Israel, that they may heare it. Gather the people together, men, women, and children, and thy straunger that is within thy gates, that they may heare, and that they may learne, & feare the Lord your God, and keepe and obserue all the words of the Law. &c. See a direct commandement to read the scriptures to the people as well as to preach them, and not onely that, but euen a mention also of profite that shall come thereby, namely, learning, and fearing, and keeping of the waies of the Lord. And therefore reading is not without all blessing. The 13. of the Acts telleth vs it was the custome of the Church then to haue the Law and the Prophets read vnto the people. For, after the lecture of the Lawe and Prophets (saith the text) the rulers of the Synagogue sent vnto them, saying: ye men and brethren, if ye haue any word of exhortation for the people, say on. This godly custome our Saviour was so farre from misliking, as that himselfe willingly vsed it. In the 15. of the Acts it is sayd,

Act. 13.
15.

Luc. 4.

16.

sayd, that Moses of old time hath in euerie citie them that preach him, seeing he is read in the Synagogue euerie Sabbath day. In the 36. of Ieremy wee reade and see how Baruch was commaunded by Ieremy to write at his mouth, or as he did indite, and tell him all the words of the Lord which hee had spoken vnto him vppon a rowle or booke, and then to take that rowle and to goe into the house of the Lord, and to reade it in the audience of all the people. In hope that by that reading vppon the booke to them in the absence of Ieremy, who was now shut vp, the people might be moued to pray before the Lord, and euery one to returne from his euill way. And Baruch did so twise. See now and marke both the warrant of reading, and a profite hoped for by it of the godly. So farre were they euer from either contemning this meanes, or fro denying it power in Gods blessing to worke faith and repentaunce in the hearers.

Bullinger goeth further then I now do vpon these words (for I alleage them only to shewe the warrant of this our vse in our Churches here in England of reading the Scriptures

Bullingers
iudgement of
the ministers
reading.

Act. 15.

21.

Iere. 36.

6.

Scriptures to the people) and sayth he: *Ne pigeat nos laborum, ne pudeat recitationis ex libro, si ea destituamur vi memoria, qua sine libro memoriter verbum Domini libere annuntiamus. Nemo reiecisse aut aduersatus esse Baruchum legitur propter recitatos ex libro manuscripto sermones Domini. Cur ergo tu fidelem ministrum reijceres & audire dedignareris, qui fideliter ea praelegit quae reuelata sunt a Domino? Non dico hac, quod non nisi recitari velim ex scripto sermones ad populum, sed si magna necessitas, & idoneorum ministrorum raritas ita flagitet, ne fastidiant verbum dei auditores.* That is: Let vs not be wearie of our labours: let vs not bee ashamed to reade vpon the booke the worde of the Lord, if wee want memorie fully to declare it by hart or without the booke. Wee doe not reade here that any man reiected or refused Baruch for his reading vpon the written booke the words of God, why therefore shouldest thou reiect or disdain to heare a faithfull Minister, which faithfully readeth those things that the Lord hath reueiled to him. This speake I not, because I would haue nothing but reading of Sermons written vnto the people,

A faithfull
minister.

people, but that if great necessitie cōstraine
or a want of fit Ministers so require, that
the hearers may not lothe the worde of
God. Thus farre was he from the extre-
mitie I speake of, and his wisdom, gra-
uitie and deepe iudgement is knowne suf-
ficiently to all the learned.

Socrates in his storie reporteth thus of
Atticus Bishop of Constantinople, and a
good Bishop. *Primum cum presbyterij gra-*
dum obtinuerit, cōciones, quas summo studio
confecerat, ad verbum ediscens, in ecclesia re-
citauit. Postea crebro usu & diligentia, ma-
iorē audaciam adeptus, ex tempore concio-
nari cœpit, rationemq; docendi magis popu-
larem secutus est, &c. First when he obtay-
ned the degree of a Minister, his sermons
that with great studie and diligence he had
made, worde by worde he learned without
booke, and then recited them in the Church.
Afterward with often vse and diligence, he
attained to greater audacitie, and began to
preach *ex tempore*, and followed a more
plaine way of teaching. Yet doe we neuer
reade that the Church then disdayned this
measure, neither refused to heare him,
much lesse exclaymed against his ministe-
rie

Socr. histor.

Eccle. lib. 7.

cap. 2.

Theodoret.
hystor. ecclesiast.
lib. 4. cap. 5.

Possidon. in Vi-
sa August cap.

5.
Vrsinus cate-
chis.

Defence a-
gainst D. Br.
pag 46.

Appēdix to the
answer of the
obstr. pag. 214.

rie as to him unlawfull to vse, and to all o-
thers to acknowledge and receiue. I lay
not downe what Theodoret writeth of
Flavianus, what Possidonius of Valerius
and Alipius, what later writers say gene-
rally of Ministers that they haue their war-
rant, *si mediocria dona*, if they haue meane
gifts, and in some measure be able to teach
&c. I mention not as I might the discrete
care of some godly and reuerent brethren
protesting their conscience, in frequenting
their Churches, and communicating in
prayer and Sacraments, when themselves
were restrayned a while from their Mini-
sterie, and happely the Ministers for the
time in their places of farre meaner giftes.
Neither that diuers vnder their handes
haue testified that they iudge it schismatic-
call thus to doe. Yet might these things be
considered and well schoole the violence of
some. But how schoole them? to the bol-
string vp and bearing with ignorance vn-
thought vppon a dead conscience in them
that should see? Farre is it, the searcher of
harts knoweth, from my soule. But thus
farre to schoole them neuer to disdayne for
a lesse measure, whom GOD hath blessed
with

with some measure, and carefull diligence giueth hope of better measure, as **GOD** will. For truely euen in this case it may be sayd with Calvin, *Cum sub specie studij perfectionis, &c.* When vnder the colour of desire of perfection we can tolerate & beare with no imperfection & want, either in the bodie, or in the members of the Church, then doth the deuill pusse vs by with pride, and seduce vs with hypocrisie, that he may pricke vs forwarde to forsake the flocke of Christ, wel knowing that he shall haue the victorie, if he can so doe. For when as no where els either remission of sinnes or saluation is to bee had, although wee make a shewe of a life more then Angel like, yet if with such boldnesse we seperate our selues from a Christian congregation, wee become deuils.

Iustine Martyr sayth, that in his time the manner was, on the Sabbath daie, when the people were gathered together, to haue the Scriptures read in the publike congregation, and in the time of publyke prayer, for the space of one whole houre. And how common are these speeches with Austen: We heard when the Gospell was
A
read,

*Calu. aduersus
Anabaptistas
artic. 2. pag.
582.*

*Apol.
pro christianis.*

The profite
of the Scrip-
tures read.

Papists call
reading a spiri-
tual dumbnes.

read, ye heard ere while when it was read, if ye gaue eare to the reading: deerely beloved, wee haue heard in the lesson that hath bene read vs, &c. And for the profit of reading, the Fathers and learned with one consent haue euer sayde that it is greate. That we feede our faith thereby, rayse vp our affiance, fasten our hope, growe experte in the Scriptures, so that we cannot so easilie be deceiued by false teachers, that wee are made acquainted with the phrase, and whereas by a preacher one booke cannot be gone ouer in diuerse yeres, by this profitable and godly vse of reading the Scriptures, euen all the bookes of God are gone ouer many times in one yeere, to the great instructiō of people, if they wil themselves. Let no hardening therefore in the name of al blasphemous Papists call reading of the Scriptures to the people in the Church a spirituall dumbnesse, and a thing vnprofitable, but let vs with y^e chosen of the Lord euer reuerence the good of it, & blesse God for our libertie. For it had neuer ben written in letters to this daie, it had neuer ben translated into sundrie tongues by the gift from heauen of the knowledge of tongues, neither

neither euer had it bene commanded by the Lord to be read to the people, if it had not bin a sanctified meanes by him to the great good of his people and Church. Wherefore to go no further, since we see it plainly to bee of the Lord both commanded and blessed, let vs see a little, if it be not also so for the people themselves to reade it, if they haue the abilitie. Surelie it is. For the wordes are playne: Search the Scriptures. And they cannot with truth bee restrayned from giuing a warrant of reading to all men. Blessed is the man that meditateth in the law of God day & night. Is meditation lawfull & all reading damnable. Wherewithall shall a young man cleanse his waie? euen by ruling himself after thy worde. Are young men then bound to rule themselves after Gods booke, and yet no man suffered to looke within the leaues? A thousand such places there are, which I neede not to note. Timothie was brought vp in the reading and knowledge of Scriptures from his childhood, and the Lord hath commended it. The Berzans tooke theys Bibles, & turned to the proues of Paulē when he preached, and they are

Ihon. 5.
Psal. 1.
Psal. 119.
Act. 17.

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Coloss. 3.
16.

Ephes. 6. 16.

Augustine re-
quireth rea-
ding of the
word at home
in our houses.

Chrysost.

highly commended. The Eunuch had his booke in the Chariot, and the Lord looked on him. The worde of GOD must dwell plentifully amongst vs, &c. as is there written, and therefore wee may reade it. We must take the swooꝝde of the spirite, which is the worde of God, as well as eyther helmet or bꝛeast plate, or anie other part of our spirituall armour: and therefore we may reade it. Wherefore well sayde Saint Austen: *Nec solum sufficiat quod in ecclesia diuinas lectiones auditis, sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite*. Let it not content you to heare the holy Scripture read vnto you in the Church onely, but in your houses also at home, eyther reade them your selues, or cause others to reade them. Well decreed that first Councell of Nice, that no house should be without eyther a Bible, or at least a new Testament. Well crieth Origen, *Utinam omnes faceremus quod scriptum est: scrutamini scripturas*, Woulde God we did all as it is written, Search the Scriptures. Wel cried that good Father, *Cōparate vobis Biblia animarū pharmaca seculares*. Get you Bibles yelaie men, for they

they are the medicines of your soules, &c. But see the iniquitie of Rome. It shall bee lawfull to reade anie mans booke, *Si faciat pro nobis*, that is, if he be a Papist, yea, and the mo wee haue in our closets and chambers of such bookes, the holier Catholiques wee: but the Lordes booke that is able to make vs wise vnto saluation, and is sweeter than the honie, we may not touch it, we may not haue it, or reade it. For if we doe, we shall be heretiques. So mans worke shall make vs Saintes, and Gods worke diuells, Popish writings Catholikes, and heauenly writing heretiks, if they be read. O dreadfull blasphemie and doctrine of death. Greate is the patience of the Lorde that putteth vp this, and beareth it daylie, when with great iustice heauen and earth might agree together to flashe out fire to consume such teachers, & the other to rend in peeces and swallow vp the ashes, when they art burnt of such blasphemers. Is not this to shutte vp the kingdome of God before men, and nether to enter in themselves, nor to suffer others that would enter? And Woe to such, sayth the Lorde there. *Hoc non est sanantium, nec vinifi-*

Consider this well.

2. Timoth 3.
15.

Math. 23.

Irenæus. lib. 3.
cap 5.

Amos. 6. 1 & 2.

*cantium, sed magis grauantium et argenti-
um. Et multo verior hic lex inuenitur: Ma-
ledictum dicens omnem qui in errorem mit-
tat cecum in via.* This is not the parte of
them that would heale or giue life, but ra-
ther of them that augment the burthen, and
increase ignorance. And herein is the lawe
wel verified: Cursed is he that leadeth the
blinde out of the waie. What is this, but
with the amazed ones in the Prophet to
saie: *Tace, et ne recorderis nominis Domi-
ni.* Holde thy peace, and neuer thinke
vpon the name of the Lord. These men
be the right successeurs of Antiochus and
Maximinus, who for lyke pollicie burnt
the bookes of God, least the people shoulde
reade them. Whereas the godly and first
christened Emperour Constantine caused
the Bible to be written out, and to bee sent
abroade into all Kingdomes, Countries,
and Cities of his dominion. And king A-
delstane heere in England caused it to bee
translated into the English tongue that all
might reade it. Of Iulian the wicked Em-
perour, who charged the Christians with
it as an high fault, that their women were
so skilfull in the Scriptures. Forgetting
what

what Saint Hierome writeth, that all the maidens about Lady Paula were set dayly to learne the Scriptures. Let vs remember how many saued soules are now with the Lorde in rest, that beeing able to reade neuer a word vpon the booke themselves, yet by hearing others reade vnto the, haue receiued blessing from the Lorde thereof, euen to acknowledge, to resist the enemy, & to a strength, with their blouds to seale the truth of that they heard, & by hearing learned: beside all other Churches, the Monuments of this our Church will affoord vs many. What manner of men and women would these haue beene, if they could haue read themselves: Let vs remember what Saint Austen confesseth of himselfe, that beeing inclined to the heresse of the Manichees, he heard a voyce, saying, *Tolle et lege*, Take vp and reade, meaning the booke of God, which hee presently did, and so by reading was conuerted. And concerning reading of the Scriptures eyther vnto the people in the Church by the Ministers, or anie other appoynted to that seruice, or by the people themselves priuatly at home in theyr houses in a tongue that they vn-

Confess. lib.
8. cap. 12.

derstand. Let vs conclude vpon playne recited pꝛoues, that it is a means of the Lord appoynted, commaunded, sanctified, and blessed, to the rayling, building, and creating this kingdome of the Lord in the hartes of men, for which we pꝛaie, when we saie, Thy kingdome come: and to deny eyther of these members that now we haue stood of, or to say that they haue no blessing promised and graunted to them, but that preaching is all in all, and reading is nothing, not profitable, not able to worke faith, &c. is to auouch a greate vnt ruth, and of such dentall we may saie as he sayde: *Archangelinesciunt, Angeli nō audierunt, Prophetanō sensit, filius ipse nō edidit*: The Archangels know it not, the Angels haue not heard, the Prophet hath not felt it, the sonne of God himselve hath reuealed to vs no such thing.

What then, doe you match reading with preaching, or do you say, the people, if they hearde the Scriptures read vnto them, though they had no preaching sustayne no want, neyther neede to care for preaching, or once to take any paines to go where it is orderly, if i
be

*Hylarie de
Unitate Patris
et filij.*

be not at home :

No, no, for this is the other extremitie
I tolde you of, euen now when I said wee
must auoyd two. Let them both therefore
not onely stande, but stand with theyr iuste
and due commendations. Reading is pro-
table, but preaching doth profite more than
reading doth, because it is more apt for the
ignozaunt and vnlearned, expressing more
plainly the meaning of the Scripture: and
applying the same to their consciences as
is thought fit. Wherefore with verie fa-
therlie care hath the Lord in his worde ap-
pointed, that this meanes also shoulde bee
vsed to his people, to the erecting of this
his kingdome in them: and telleth vs what
greate blessing hee hath bestowed vpon it
from time to time. He therfore gaue some
to be Apostles, some Prophets, some E-
uangelists, and some Pastors and teach-
ers, for the gathering together of the
Saints, for the worke of the ministerie,
and for the edification of the bodie of
Christ, till we all meete together (in the
vnitie of faith, and knowledge of the
sonne of GOD, vnto a perfect man, &c.
And, go and teach all nations, baptising
them

Preaching a-
bout reading.

Ephes. 4. 11.
12. 13.

Math. 28.
19. 20.

Math. 6.

Luc. 4. 18. 19.

Luc. 24. 27.

Act. 2.

Act. 8.

Act. 10.

Act. 13.

them in the name of the Father and the Sonne, and holy Ghost, teaching them to obserue all things whatsoever I haue commaunded you, &c. In another place, The haruest is great, the labourers few, praie therefore to the Lorde of the haruest, that he would send forth labourers into his haruest. Our Sauour himselfe of this meanes saith: The spirite of the Lord is vpon mee, because hee hath annoynted me, that I should preach the Gospell to the poore, he hath sent mee that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should set at libertie them that are brused, & that I shoulde preach the acceptable yeere of the Lord. And as he went towardes Emaus with the two that went thither, hee preached vnto them to theyr good. Peter preached the worde, and there were added to the Church about thzee thousand soules. Philip preached to the Eunuch, he beleueed. Peter preached to Cornelius and his companie, and they receiued the holie Ghost, and beleueed. Paule preached to Sergius Paulus a prudent mā,

and

and the Lord gaue it a blessing, to confusi-
on of the Sorcerer, the ouerthrowe of Sa-
tan, and the erection of this his kingdome,
of which now we speake, in his heart. So
did he to Lydia, and to the Taylour, and to
a number moe. By this excellent meanes
of preaching he opened theyr heartes, and
brought them to his folde, that he in them
might raigne ouer whome Satan so long
had ruled befoze, and so begging this his
kingdome in them in this life, might assure
them of his eternall kingdome with him in
the lyfe to come. And for this singular pro-
fite that this meanes hath to this purpose,
it hath as you haue seene from time to time
bene most carefullie prouided by the Lord
for his people. The spice when it is whole
smelleth sweetly, but if it bee broken and
brysed by the hande of the Apothecarie, it
smelleth a greate deale moze. So is the
word read of vs, or to vs, sweete as the ho-
nie, and bringeth the light of life to manie.
But if the spirituall Apothecarie breake it
and bryse it, cut it & diuide it, as the Lord
hath appoynted by preaching, then reach-
eth the sauour of such heauenly sweete to
many mo, in a fuller measure, by reason of
the blessing of this meanes, as hath bene
sayd.

Similitudes
expressing the
profite of
preaching.

sayde. If the loafe bee whole, the children get not euer so full morsells as when it is cut and broken vnto them: preaching parteth the bread, and maketh vs feede in this fuller measure, thzough the gracious blessing of our God. If the fire be couered with anie ashes, the heate breaketh not out so greatlie as it would if the ashes were awaye: euen so, if in the word of God, when we reade it, any one thing we vnderstande not, as we wish to do, this meanes of preaching vncouereth that heauenly fire vnto vs, that earst wee felte not so much, and the Lorde bestowing his grace vpon his owne appoyntment, the fire flasheth into our soules, and we, as men and women rauished with such heauenly good, perceyue and see the power of preaching. Thus did it to the Eunuch whom wee named before. What hee read at the first, hee vnderstoode not: but when Philip preached vnto him, the fire brake out to his lasting good, and he vehemently cryed to be baptized. And so to the rest whome so lately wee noted. A powreful meanes therfore of p Lorde to the erecting of this kingdome in vs, the true and plaine preaching of the word. Reading profiteth,

profiteth, but preaching more: and reading
therefore is good, but preaching is better.
This blessing pray for euer amongst vs:
this blessing vse, if the Lord vouchsafe it.
Consider what hath bene sayd, and not on-
ly sayd, but proued, that the Lorde hath ap-
pointed this meanes as the most notablest
of al others to the erection of his kingdom
in vs, whereof wee speake that it hath had
this blessing to thousands and ten thousand
thousands that haue hearkened thereunto:
that the contempt of it is death, and that e-
ternal both of body and soule: & then waigh
with thy self what thou dayly doest. If thou
wāt it, whither thou seeke it. If thou haue
it, whither thou vsest it, and shake to thinke
of thy shutting out of this kingdome here
and for euer: for the contempt of the meanes
whereby wee are brought into it all of vs.
Let neither ignorance of so great a good
withhold thee any longer, neither the dead-
ly suggestions of that tempting so induce
thee in pride to make fearefull exceptions
against the Lordes ordynance, to saue thy
soule. Either for that the man liketh thee
not, or his measure, or manner, or whatsoe-
uer. For truely if he bring the glad tidings

Fearfull excep-
tions against
hearing the
word prea-
ched.

of the Gospell his feete are beautifull. If he speake from the Lord he must be heard. And if he be the appointed meanes betwixt the Lorde and thee, I meane thine owne Pastor and teacher, thinke whilest it is to day of the strength in deede of thy exceptions to heare him, and feare the iudgments, shrink at the wrath, tremble at the vengeance most assured to thee without repentance: if they bee to weake. They haue not cast thee away, but they haue cast me away, said the Lord to his Prophet then, and weigh it well, whether the Lord trulſe may not say it of thee now to thy death, refusing the meanes appoynted by him for thy life, vpon such grounds as Satan hath suggested, corruption nourisheth, and the triumphant trueth of the Lorde will consume in iudging day, to eternall wo. It was well sayde of that worthy instrument in Gods Church vpon like occasion. *Agnoscant Anabaptista, ubicunque minister rite constitutus est, ac fideliter munere suo fungitur, vnumquemque qui pro Christiano haberi vult, debere ei adherere & cum reliquo grege, ipsius ministerio frui, &c.* Let the Anabaptistes confesse and acknowledge, that wheresoeuer

Caluin. aduersus Anabap. artic. 5. pag. 383.

wheresoeuer there is a minister duely placed, and doth his duetie faithfully and carefully, there euery one that will bee accompanied a Christian must cleaue vnto him, and with the rest of the flocke and congregation vse his ministerie. But what do they: as many of vs as will not follow their errors, although wee neuer so purely preach the word of God, yet do they take vs for rauening wolues, and they so abhorre vs, as that they thinke they should commit an offence worthy death if they should bee present but at one sermon of ours. Then do they make suddenly ministers of their owne, and they being so made, in a moment then doe they drawe the people and make contrary congregations of their owne, to the renting of the Church asunder, that the name of God cannot be called vpon with that one consent and concord that it ought to bee. Meditate many times, ere the Lord strike thee, what Saint Iames sayth: My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons. Faith in that place includeth the preached word, which if thou thus regard, remember the stripes that they shall haue that know their master his will

Iam. 2.

2.

*Calu. aduersus
Anabap. artic.
3. pag. 583.*

O good and
faithfull ser-
uant.

Yet degrees
Gods blessings
when worthi-
ly had.

will, and refuse to doe it: remember whose head the blood is vpon, when the watchmā hath warned. If thy Pastor's gifts bee not so great, whom reprochest thou, but the giuer of them? May not he do with his owne as pleaseh him, for thee? Refusest thou to heare him, for his litle, to whome the Lord will say, *Euge serue bone*, and crowne him for his faithfulnessse ouer litle. Beware, I wish thee as a friend in Christ, thy feete are sliding fearefully if thou stay not. Stande not vpon his vniuersitie vpon his degrees, vpon his age, vpon his method, least of all except (O strange suggestion of a guileful serpent in these euill dayes) against his writing: for his memory, as though because his note helpeth his memory, therefore his lips keepe not knowledge, & thou wilt not heare him. But stande vpon the message that is done, remember whose it is: stande vpon the messengers calling vnto them aboue all others in this world if hee bee thy Pastor, what measure of grace soeuer the Lord hath vouchsafed him, stand vpon the ordinance of the Lorde by preaching to erect his kingdome in the heartes of men, and to saue them that beleene, stand vpon the abi-
litie

little of thy God to giue thee good by the
 ministerie of him that is thine owne, how
 meane soeuer he seeme in the world to the
 curious: almost I had sayd cursed crea-
 tures, stand vppon the iudgement done to
 the despisers of Iesus Christ, and remem-
 ber it often, *Qui vos audit, me audit, &c.* he
 that heareth you heareth mee, and hee
 that despiseth you despiseth mee. For
 these with a number moe such are true
 groundes of that commaundement, the
 breach whereof will be hellish woe for ever.
 Obey them which haue the ouersight
 of you, and submit your selues, for they
 watch for your soules, as they that must
 giue accompts, that they may doe it
 with ioy and not with greef: for y^e is not
 profitable for you. And if my speech may
 not finde a blessing vnto some, because the
 Lord hath determined to destroy them: yet
 say I to my brethren that am the meanest
 of them all, let vs worke the worke of our
 calling faithfully: throwe the seede of the
 Lord into his field according to the hande
 that hee hath giuen, carefully: giue atten-
 dance to reading paynfully, though we ne-
 uer take degree in Uniuersitie, passe with a
 D worthie

Hebr. 13.
17.

1. Sam. 2.
25.

worthie Apostle through good report, and euill report, and if any man, wee thus doing, refuse the Lords letters because wee bring them, the Lords message because we deliuer it, the Lords golde because we deale it, let vs comfort our selues with the same Apostle, that we are vnto God a sweet saour of Christ in them that perish.

2. Cor. 2. 15.

But my brethren, if wee doe it not, but giue our selues to ease and to the waies of this worlde, fashioning our selues daylie more and more in an vlawfull sort according to the same, then remember, that preaching being meanes, yea & chiefest meanes to erect this kingdome of the Lord in this worlde, we neglecting it, we neglect also the effect of it, namely, the kingdome of God ouer and in his people, and so suffering as much as lyeth in vs the Lord to lose his people and the people to lose their God, wee fearefully purchase to our selues that dreadfull woe that is pronounced to all them that preach not the Gospell. Aaron sounded wee know when he ministred, by his golden belles in those daies, and therefore he shall not dye, sayth the Lord: if wee sound not when we minister by the golden gifts

Rom. 10.

1. Cor. 9. 16.

Exod 28. 35.

Euery man in
his measure.

gifts giuen of the Lord, shal not we dye:

And is then all that we aske concerning this matter, namely, that G O D would bestowe his worde vpon vs, that we may reade it and heare it, and haue it preached vnto vs, to the building vp of this his kingdome in vs?

No in deede. But forasmuch as neither our reading nor hearing is able to profite vs anie thing vnto saluation, excepte the Lord by his holie spirite make it fruitfull to vs, and giue it a blessing, therefore wee prae also mightilie these wordes, for that heauenly power of his grace, that what we reade, or heare read or preached vnto vs out of his heauenly booke by the ministry of men, may by him bee made a sauour of lyfe vnto lyfe vnto vs. For though Paule preach and Appollo water, yet neyther Paule nor Apollo, but onely the Lord giueth increase. Except the Lord open Bas-
1. Cor.
Num. 22,
31.
lams eyes hee seeth not the Angell of the Lord in the way with his sword drawn in his hand, that is, neyther anger nor loue perceiue we euer, except the Lord work it in vs. How came it to passe that the Jew-
D 2
works
ish people so seeing dayly the wonderfull

Deut. 29. 4.

Chap. 30. 6.

Esay. 57.

15.

woꝝkes of God foꝛ them, the pꝛooꝛses of his power, mercie and goodnesse, aboue all the nations of the woꝛld, yet persisted vnfaithfull, stubburne, and wayward to so good a God? ¶ I sayth Moses, these things being done foꝛ you, yet hath the Loꝛde giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this daie, teaching vs playnly, that such hart, such eyes and eares are onely the Loꝛds to giue, and without such gift we pꝛofite nothing, no not by the verie euident extraoꝛdinarie mercies of God. In another place agayne: The Lord thy God will circumsise thine heart, & the heart of thy seede, that thou mayest loue the Lord thy G O D with all thine heart, and with all thy soule, that thou mayest liue. As if hee shoulde saie, neuer thinke of anie loue of G O D saythfull and true, as possible to be within thee, and consequently no obedience, loue being the root of all, excepte the Loꝛde circumsise thine heart, that is, purge all thy wicked affections, & giue hearing & reading a blessing, which thing is not in thine owne power to doe. It is I, sayth the Loꝛd by the pꝛophet Esaie, that receiue the spirite of the humble

humble and giue lyfe to them that are of a contrite heart. If the Lorde worke in one he worketh in all: the spirites of men are ruled and gouerned vnto good, onelie by him. If he touch vs we are touched, if hee turne vs, wee are turned, and if hee reuiue not and giue life, we sinke in all our sinnes, as vnfeeling wretches, and abide in death. How playnly sayth it agayne the Prophet Ezekiel: I wil giue you a newe heart and I will put a newe Spirit within you, and will take away the stony heart out of your body & giue you an heart of flesh. And I will put my spirit within you, and and cause you to walke in my statutes &c. Ezek. 36. 26, 27. See and marke howe all lets bee remooued, and all grace giuen by the Lorde alone in mercy, seeking our saluation. And therefore knowe it true as the truth is true that neither hearing nor reading, preaching or priuat speaking auaiseth euer to doe vs good except the guiding grace of the Lorde direct vs to it by a blessing giuen to them all or any when they are vsed. And therefore as for the word, so for the blessing of it by the Spirit of God do we euer pray when we say these words, Thy kingdom

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Luc. 24. 45.

Act. 16. 14.

Ihon. 16. 13.

1. Ihon. 2.
20. 27.

Ephes. 1. 16.

Chap. 3.
14. 15. &c.

come. Then opened he their vnderstanding, sayth the Gospell of our Saviour Christ, that they might vnderstand the Scripture. And *Lydia* attended to those thinges which *Paul* spake, because the Lord opened her heart. So that neither one nor other, *Lydia* nor the disciples of Christ see, heare, or vnderstand, except the Lorde giue the eye, the eare, and the heart. It is the holy Spirit that teacheth & teacheth into all trueth, and without whome still still all meanes remaine vnprofitable. There is an oyntment sayth Saint Iohn from him that is holy, and that anoynting teacheth you all things, that is, the grace of the holy ghost. Wherefore I cease not to make mencion of you in my prayers sayth the holy Apostle and to bowe my knees vnto the Father of our Lorde Iesus Christ, that he would giue vnto you the Spirit of wisdom and reuelation, through the knowledge of him, that the eyes of your vnderstanding may bee lightned, that we may knowe what the hope of his calling and what the riches of his glorious inheritaunce is in the Saints, &c. And that yee may bee strengthened

thened by his Spirit in the inner man,
that Christ may dwell in your hearts by
fayth, and yee may bee able to compre-
hend with all Saynts what is the bredth
and length, and depth and height, &c.
See Pauls refuge for profite to his prea-
ching, & for life and light for these Ephesi-
ans, euen to the Lorde for his holy Spirit
to soften and supple their stony hartes, to
illuminate and lighten their darke mindes,
and to make that sweete to them that is
sower to many, and fruitfull to them by
his mightie power that is neuer so to any
without the same. Wherefore to goe no verf. 20.
further, knowe it for conclusion, that wee
praying for Gods kingdome to come vnto
vs in this petition by the hearing and prea-
ching of his worde, the meanes appoynted
of him to erect the same, and seeing well by
all this that hath bene said, that neither one
nor other of these meanes can preuaile with
vs any thing vnlesse the Lorde also with
them giue the power of his Spirit and the
blessing of his grace in our hearts by them:
therefore there is included herein also euen
prayer for this grace, and the petition being
vnderstoode of vs is thus much with the

Lord as we should in playne termes say, O Lord giue vs not onely thy worde to reade and heare, but the heauenly grace of thy holy Spirit also to sanctifie, blesse, and make fruitefull to vs, both our reading and hearing, that so reading and so hearing thy kingdome may come vnto vs, and thou ruling, and wee ruled, wee may liue for ever with thee according to thy promise. See then still further matter of this petition.

Psal. 119.

And since the Lord hath taught vs thus to pray for the helpe of his hande and the blessing of his grace to all the meanes of good vnto vs, and so guided the tongues of his children euer before this forme was layde downe vnto them though in other wordes, Let vs brethren looke vpon this occasion into our corruption, for truely the Lorde reueileth a secret vnto vs of our natures, that thousands see not when hee thus teacheth vs that without his Spirite no meanes profite vs. We trust to our witts, to our skill, to our yeres and youth, and I know not what, and wee thinke wee haue wings of nature aboue our fellowes many of vs, to flye aloft, and to see the secretes of the Lord, but truely it is not so, we haue all sinned

sinned, and sinne hath cut our wings, that we cannot flye aboue, we haue all in our first parentes transgressed and that transgression hath dazeled and darkened our eyes, closed our eares, and benumbed our heartes that we can neither see, heare, nor feele, except it bee giuen vs from aboue as we haue now fully bene taught. As naturall men we perceyue not the thinges that are of **G D**, we are not able to thinke a thought that is good, but all our sufficiencie is of **G D**, and by his grace only we are what we are that good is: if any trueth bee opened to vs, the Lord hath done it, and concerning life eternall, flesh and blood reueleth nothing to vs but the father in heauen: reade without this spirit, and the booke is sealed to vs, heare without this Spirit, and it is a pleasant song that sinketh not, but passeth with the time: pray without this Spirit, and we pray wee knowe not what, for it is the Spirit that helpeth our infirmities, and that maketh request for vs with sighs which cannot bee expressed. And he that searcheth the hearts knoweth what is the meaning of the spirit, for hee maketh request for the Saintes according

Esay 49.
Ezek. 33.
32.

Rom. 8. 26. 27

ver. 9. 14. 15.
16.

Ihon. 4.

ding to the will of God. Haue not this Spirit, and be none of Chyistes, for as many as are led by the Spirite of God, they are the sonnes of God. Want this Spirit & feare againe the seuerẽ threatning of the Lawe, but haue it and cry in comfort Abba Father, the same Spirite bearing witnesse with our Spirits that we are the children of God, sealing our adoptiõ in our minds, and therefore opening our mouthes. This blessed Spirite and sweete grace is that heauenly water that our sauiour speaketh of in his dialogue with the woman of Samaria, when sitting vpon the wel with her, hee sayde, whosoever drinke of this water shall thirst againe, but the water that I shall giue him shall bee in him a well of water springing vp into everlasting life. And O my bꝛethꝛen how differeth all earthly water from this, if wee marke it, let a man thirst for the honoꝛs, titles, pleasures, places and dignities of this paynted world, and if he intop the euen in great measure, do they quench his thirst? No truely, but if this other water bee away, I meane this moderating grace of Gods blessed Spirit whereof we speake, they increase his thirst
a thou

a thousand fold, & of a sound man before he
enioyed such heapes, hee is stricken into a
loathsome and deadly discale, cuen a spiri-
tuall dropſie, that the more hee drinketh
the more drye he is, and neuer ſatiſfied.

Playing dayly and hourly the parte of Iofua. 15.

Achſah in ſeeking ſprings of water to 19.

her South countrey, that is more to much
and ſtill ſomething elſe to that that is had
already. But this water of Gods holy ſpi-
rit ſpringing not out of the veynes of the
earth, but from the higheſt heauens run-
neth about our hearts continually with a
diuine vertue, moſt comfortably cooling al
our Spiritual heats, refreshing vs againſt
all burning temptations, quenching the fi-
ry dartes of Satan, and finally quickning
vs to eternall life. This water therefore
let vs make accompt of, & pray for a true
faith: for he that beleeueth in me, out of
his belly ſhall flowe riuers of water of
life, ſayth the Scripture. Quench not this
Spirit then, neither grieue him by whome
we are ſealed vnto the day of redemption.
But remember the good that commeth by
him to this wretched frame of our ſinnefull
harts: the ground is hard if this dewe drop
not

Ioel. 2.

1. Theſſ. 5.

Ephes. 4. 30.

Psal. 51.

not, and utterly vnfruitfull if this grace
blesse not. Lende mee therefore not thy
tongue and lips only, but thy soule & heart
chiefly to pray with mee to the throne of
mercy for our selues, and all O Lorde. O
Lord create a cleane heart & renew a right
Spirit within vs euermore. Cast vs not a-
way from thy presence, neither take thy
holy Spirit from vs. Giue vs the comfort
of thy helpe for euer, and establisth vs with
thy free Spirit. Amen.

What else is concluded in this pray-
er?

The good
Magistrate a
great meanes
to rayse vp
gods King-
dome.

1. Timoth. 2.

Rom. 13.

Another good meanes to further this
kingdome, is a godly, zealous, and carefull
Magistrate, and therefore we praie for him
also, and the blessing of his seruice. This
teacheth the Lord vs when hee biddeth vs
praie for kings, and all that are in authori-
tie, that we may leade a quiet and a peacea-
ble life in all godlinesse and honestie. They
are the means, the Lord giues the blessing.
The lyke doth the Apostle when he telleth
vs, that Princes are not to bee feared for
good workes, but for euill. And therefore
if we will bee without feare of the power
that we must doe wel, and so shall we haue
praise

praise of the same. For hee is the minister⁴
of God for our wealth. But if we do euill,
that then we must feare, for he beareth not
the sword for naught, but is the minister
of God to take vengeance on him that doth
euill. Charging vs as well for these good
bles of him, as also for the authoz of his of-
fice and authoritie, which is the Lord, (for
there is no power sayth he, but of GOD,
and the powers y are be ordained of God)
that euery soule of vs be subiect to the high-
er powers, and that we resist not, for if wee
doe we resist the ordinance of God, & they
that so resist, receiue to themselves damna-
tion. This benefite of a magistrate to the
increase of Gods kingdome, appeared in
Afa, who tooke awaie the Sodomites out
of the land, and put away all the Idols his
Father had made, displaced his mother for
her idolatric, and destroyed her idolls. The
like appeared in Ezekiah, Iosiah, and all
the rest. Read what they did, & see what au-
thoritie may do, nay ought to doe. Vertue
flourisheth by iust encouragements, vice fli-
eth, and dieth by iust punishmentes, if the
magistrate bee good: and then ruleth God,
when this is so. Blessed therefore wel may
be

1. Kings. 15.
12.

Ezek. 10. 17.

he said, is the lande when the king is the sonne of Nobles, and when the Princes eate in time, for strength, and not for dronkenesse. That is, when the higher and lower, and all powers in a land are famous for vertue and wisdom, and with the giftes of God. And why so? Surely because these being thus, the Lord is king in such a place, and his heauenly power is more and more dayly spread ouer and into the heartes of men by these meanes. Contrariwise, Woe to the land whē the king is a childe, and the Princes eate in the morning, that is, when the chiefe of all wanteth wisdom and counsaile, and the inferiours are giuen to their lusts and pleasures. And why so agayne, surely because then, for want of so forcible a meanes as carefull magistracie is to repressse it, Vice floweth, vertue flieth, and God ruleth not. Finally therefore doe we praye here in this petition, and aske of the Lorde as a greate mercie, that he would giue vs godly, carefull, and zealous Magistrates, to the better setting vp of his blessed kingdome amongst vs. And truly beloued, would God the iust & often consideration of these might worke

Loue due to
Magistrates.

in vs a faithfull loue to the for their pains,
 and a flaming thankfulnesse to the Lorde
 for them when we haue them. ¶ that wee
 would meditate of it vpon our beddes, and
 and thinke vpon it when wee are waking
 what Moses felt when he sayd: How can Deutro. 1. 21.
 I beare your comberance, your charge,
 and your strife alone. Or what hee felte
 that sayde to his regall Crowne or Scep-
 ter, that he which knew the carke and care,
 the woes and griefes, the toyles and la-
 bours, and the infinit perils and feares that
 are incident to it, would not take it by if he
 found it in the streete. Then woulde wee
 feelee what it is to gouerne and to be alofte.
 Then assuredly would wee honour Magi-
 strates moze, loue them moze, obey them
 moze, and contend agaynst them lesse, in a
 verie true conscience to deale vnkindly with
 a meanes ordayned in heauen of so much
 good to man. God giue vs eyes, God giue
 vs hearts, and God giue vs the blessing we
 speake of still.

Will you goe anie further in this Pe-
 tition?

No in deede, this may suffice for my
 brieue purpose I hope, and therefore this
 onely

All contrary
things to gods
Kingdome
prayed against
in this petitiō.
Amos. 8.

Math. 13.

onely will I adde that which I told you of in the beginning, that as we praye for these mercies when we saie these words, so pray we as effectually in sense agaynst the contraries of them. For if Gods kingdome come, then must bee done awaie whatsoever lette eyther hindereth or obscureth the same: Contrarie to the vse of the wordes that fearefull famine the Prophet speaketh of, contrarie to godly and profitable reading is barbarisme, ignorance, and contempt or neglect of good letters, contrarie to carefull hearing is that adderlike stopping of our eares agaynst the charmer, contrarie to the sweete melting motions of Gods holy spirite in vs, hardnesse, dullnesse, deadnesse, and unfeelingnesse of hart, prophanenesse, and whatsoever is the propertie of bad ground, contrary to preaching, dumbnesse, to playne preaching, vnprofitable curiositie, to painfull and often, negligent and rare preaching. Contrarie to a magistracie is auaricie, to a godly, a wicked, to a good a bad, and to a faythfull and carefull, a negligent and an Idol Magistrate. And to conclude, contrarie to the kingdome of God in anie of vs, is the diuel
and

and all his woꝝkes, the vaine pompe and gloꝛie of the woꝛld, with all couetous desires of the same, and the carnall desires of the flesh, to follow and be lead by them. All

Rom. 8.
12.

these therefore we pray as heartely & truly against, as we do for the other, whē we say, Thy kingdom come. And let al that heare me consider of it what we see to day, namely, thus much, that if we feele no true testimonies in our soules that wee are the children of this kingdome, but enimies to it, hinderers, letters, & obscurers of it by our woꝝkes, woꝛdes, and thoughts, our owne tongues, and hearts, and all the tongues & heartes vnder heauen, praying this prayer, rise vp agaynst vs, and if we will not be reformed, desire of the Lorde that hee will take vs away, confound vs and destroy vs by his iudgemēts, that his kingdome may increase and rise. And what fearefull thing is this? To our owne lippes the Lord will grant the confusion of our selues, the prayer of one shall bee heard, of two or thre by faithfull promise, but the prayer of thousands and ten thousand thousands, euen of all the Churches and chosen throughout the woꝛlde, yea, of whatsoeuer millions in

p

them

A fearefull
thing if we
thinke of it.

Ministers
thinke of it.

Magistrates
thinke of it.

Priuat persons
thinke of it.

them that praie this prayer, what a shrike maketh it in the heauens to the Lorde, and how will hee rushe by in his iust conceived anger, and accomplishe what they aske. Therefore with shaking hearts at so great a perill, let vs consider of it. Wee feeders and Fathers spirituall of the Lordes people, let vs thinke vpon it, and enter into accounts how wee doe, further we or hinder we this kingdome of the Lord, speake wee or spare we, sound we or sinne wee, labour we or loyter wee, for Gods sake, what doe we? Alas to vs if we do not worke, & blessed is that seruant whō when his maister commeth he shall finde so doing. Magistrates and powers consider of it, put you forward or put you backward Gods kingdome, sleep you or wake you, are you nurses or none to the Church of Christ, to vertue and pietie, & destroyers diligent of sin and wickednesse, iudge you the cause of the afflicted and poore that you may prosper, or doe you contrarie, that you may perish, what doe you? Priuate men iudge, and euerie particular person one by one consider of it. What do you? ruleth GOD in you by his holy spirite working faith to
God

God and loue to men, with daily and sundrie fruites of them both? Doe you set vp in your own houses, places, & charges this holy kingdome as much as lyeth in you by priuate admonitions, by vertuous examples, and by such meanes as you may, or do you plucke and pull downe, hinder and let by the contraries greatly? As you loue your selues thinke of it, and then shall wee eache of vs see whether wee praie for our selues or agaynst our selues, when we saie this praier, and what hope we may haue of the rest whatsoeuer throughtout this earth. Thy kingdome come is sayd often and in many places, if it bee well with vs for our measure in our seuerall places, then so often is the Lorde sollicitied to be good vnto vs, and there is a communion of good vnto the godly by theyr praiers, if it bee otherwise, alas the time, we perish as we liue, if we change not speedilie, and in some fearefull soyt to the testimonie of Gods iustice: for the prayer of his chosen, so many, so often making it, and with such spirite of desire must be heard at last. Thus praie wee for the kingdome of God, and for all the meanes that it ariseth by in the heartes of

A Communion of good by prayer.

men, & thus praie we agaynst whatsoeuer hindereth or withholdeth the same when we saie this petition: and in stead of much more that might be saide, lette this suffice. The iniquitie of our times and the feareful loosenesse of these daies, if it be considered, will tell al Christian hearts how needfull, euen nowe especially, is this praier to be made often. Let vs pray.

A Prayer.



Divine Maiestie & most mightie G O D, heare vs we beseech thee, thy humble seruants heere gathered together, and in that mercie that hath no measure, subdue all power of Satan & sin in vs still more and more, and rule thoueuer ouer bodie and soule, ouer hart and minde, ouer word and worke, for Christ his sake: and not onely ouer vs, but ouer many moe, euen that number that thou hast appointed to eternall lyfe. To this ende giue thee meanes appoynted by

by thee, thy holy, blessed, and eternall word. Make vs carefull readers of it and carefull hearers of it read vnto vs, and giue thy blessing as thou hast done of olde to this indeauour. Make vs blessed with them that meditate in thy lawe, faythful beleeuers, as that Eunuch that had his Bible in the Chariot with him, and read in it as he trauiayled. Profiting searachers with those good Berzans. Feede our faith, rayse vp our affiance, fasten our hope, & increase godly knowledge in vs, as thou hast done by this meanes in thy children euer. Increase the number of able teachers to thy Church, O gracious G O D, and blesse their labors, a more mightie meanes to inlarge thy kingdome than reading is. Adde to thy Church by them thousands & thousands. Cast downe by thy mightie power all holdes, and imaginations. and euerie thing that is exalted agaynst the knowledge of thee, and bring into captiuitie euerie thought to the obedience of thee. Strengthen thy people that they neuer despise thy appointed meanes to saue theyr soules, but that

thankfull to thy maiestie for the thing, they may hate the persons in singular, loue for their work sake, obeying them, and submitting themselues to them, as their appointed ouerscers of them, that they may giue their accountes with ioy and not with grieve, If it fall out otherwise, thy iust purpose being to slay those disobedient scornors. O Lord, O Lorde, make strong thy seruants to indure this grieve, and not fearing the face of anie whose harts feare nothing, nor weighing the godlesse loue of them that loue not the cheerfulnesse to go on through all pikes of worldly vnthankfulnesse through good report and ill report, and all snubbes, knowing in a sweet feeling that they are vnto thee a sweete sauour of Christ in them that perish, as well as in them that are saued. And let it neuer be said of vs, O heavenly Father, as once it was of others, that these things beeing done for vs, and we professors of thy great mercyes, yet thou hast not giuen vs an heart to perceiue, and eyes to see, and eares to heare vnto this daie, but giue vs heart, eyes, & eares, for thy mercie sake.

cie sake. Circumcise our hearts and the harts of our seed, that we may loue thee much our Lord and God, and liue with thee for euer. Reuiue the spirites of the humble, and giue lyfe to them that are of a contrite hart: Take awaie our stony harts out of our bodies, & giue vs harts of flesh. Open our vnderstāding, as thou didst thy disciples, that wee may vnderstand both by reading and preaching to our cōfort. Giue vs merciful father, that heauēly spirit that leadeth into al truth, that happy annointing that teacheth al things that spirit of wisdōe & reuelatiō that the eies of our minds may be lightened, that wee may know what y hope of our calling is, & the riches of that glorious inheritāce prepared for thy Saints. That wee may bee strengthened by thy Spirite in the inner man, that Christ thy sonne may dwell in our hearts by fayth, & we able in some measure to comprehend thy louing kindnesse to all penitent, weeping, and wayling sinners. For O Father we haue sinned, and darknesse hath entred to rule both bodie and soule, if thou helpe not. Lord in that mercie that hath no measure looke vpon

pon vs,& let not his malice destroy the workes that thy mercie hath made. His kingdom is death, thy kingdom is life & ioy for euermore. O heavenly God the let thy kingdome come, that wee ruled here by that sauing hand of thine, may tast and feele, inioy, and haue for ever the reward that foloweth such subiectiō in thy glorious kingdome, not for our sakes, but for Iesus Christ his sake, with thee and the holy spirite, one maiestie, mightie and glorious, euer blessed and praised, from generation to generation eternally, Amen.

The third Petition. *Thy will be done, &c.*
why followeth this next.



THE order, if we marke it, is most fit and good: for in the former we prayed that the Lord might rule in vs, but that cannot he do if we euer remaine unwilling, stirring and wresting against him and his will (*inter inuitos enim & reluctantes nemo commodè regnare potest*) therefore very rightly

rightly doe wee pray now in the next place
 that his will may be done. And truely ve-
 ry duetie bindeth al childzen to frame their
 life according to the will of their fathers,
 and not contrariwise the parents to con-
 forme themselves to the will of their chil-
 dzen. In the volume of thy booke, sayth Psal. 40.
 Dauid, it is written of me that I should 8.
 doe thy will. So is it of vs all: for this is
 a matter that concerneth not Dauid only,
 but euery man that hopeth and looketh for
 the place that Dauid now hath, and there-
 fore with Dauid we must all and euery one
 say most hartely, O my God I am con-
 tent to doe it, yea, thy law is within my
 hart: that is not ordinarily or superficially
 thought vpon by me, but it is euen my ear-
 nest and vehement meditation and desire
 continually. I seeke not mine owne will, Ihon 5.
 sayth our Sauour Christ, but the will of 30.
 the father who hath sent me. And let vs
 thinke that if he did thus that was subiect
 to no sinne, but had receiued all power of
 God, and himselfe was Lord of all, what
 excuse may we haue before his glorious
 face in that high Court of his, at the latter
 day, if called into the Kingdom of God, and
 receiued

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receiued into the adoption of the Sonnes of God, we doe not as good childzen, the will of our father, but as rebellious wretches euery one his owne will? Agayne I came downe from heauen not to doe mine owne will, but his will which hath sent me. Thus did he as a sonne to his father, and thus must we doe if we be sonnes with him. And therfore pray we euer, and pray we hartely to our heauenly father as here wee are taught Thy will be done. For not euery one that saith vnto me Lord, Lord, shall enter into the Kingdome of heauen, but he that doth the will of my father which is in heauen.

Ihon 6 33.

Math. 7. 21.

Why pray wee that Gods will may bee done, and not ours may be done?

Gen. 6. 3.

Because our wickednesse is still great in the earth, and all the imaginations of the thoughts of our harts by nature are onely euill continually. And because the natural man (as saith the Apostle) perceiueth not the things of the spirit of God. For they are foolishnesse vnto him, neither can hee knowe them, because they are spiritually discerned. That is, because in truth we are
so

1. Cor. 2. 14.

so fallen by our first sinne, and our will so corrupted thereby, that of our selues wee cannot will the thing that is good, no not thinke it, but both the will and deede, if it be good, yea and all our sufficiencie is of him. But on the other side, the Lords will is all holie and euer holie: yea holinesse it selfe and the rule of right for euer. Wherefore by good reason we pray as we do, Thy will bee done. And this being the true ground in deede of our doing, let vs by the way consider whether euen this petition assureth not our consciences of their error that say it, and of our truth that deny it, that in vs or any is left by nature a free will to doe good. For are wee not there taught to pray that his will may bee done and not ours? We see it. And may we contrary to this order pray that our will may bee done, that is, our owne proper and naturall will? Who will say it? But I will say it, that if I were by nature and of my selfe able to will the thing that is good, then might I lawfully and rightly pray that my will might be done. Wherefore we see and the world may see how euen this prayer, if there were no further prooofe, yet satisfieth the

The error of
freewill is a-
gaynst this pe-
tition.

the consciences of men as touching this losse in vs, namely, of freewill to do or with good of our selues, till the Lord renew vs, and then is it not I, but the grace of God in me, sayth the Apostle: but this doctrine hath bene sufficiently touched before.

What will of God is here meant: for I haue heard that it is diuersly propounded vnto vs, though one and the same simple vnto him or in respect of him?

Oculi, reuelata.

You haue heard right, and to make this speech as plaine as I can, you must vnderstand that the will of God is sayd to bee of two sorts, to wit, hidden and reueiled. The first, for that it is so, is in Scripture resembled to a depth, and it is vnsearchable of man. Wee cry out of it with the Apostle: O the deepnes of the riches both of the wisdom and knowledge of God, how vnsearchable are his iudgements, & his waies past finding out. And with the Prophet Dauid, Thy rightuousnesse is like the mightie mountaines, Thy iudgements are like the great deepe. We say of it, That no man presume herein to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according

Deutr. 29. 29.

Psal. 36. 6.

Rom. 11. 33.

Rom. 12. 3.

according to sobriety. For curiositie in this behalfe the Lord misliketh, we plainly see. When his Apostles asked him of the restoring of the kingdome of Israel, when he would doe it, then or no, we know he smot them for this entring into the hidden will of God, and tolde them that it was not for them to know the times and seasons which the father hath put in his owne power. When Peter asked the Lord of that other disciple, *hic autem quid?* Lord what shall this man doe? Remember how the Lord answered this curiositie of defence to know this hidden will, and tolde him that if hee would haue him tarie till he came, what was that to him, let him doe that which he knew to be done. So that this will of God is not to be pryed into, in a busie and curious impiety of minde, as many wicked ones doe, & that by most horrible meanes, euen by spirits and deuilles, seeking to pull out of heauen, and wrest from the Lord, as they thinke, his secretes before the time. Forgetting quite what the great seruant of the Lorde Moses sayde touching this thing: namely, that the secret matters belong to the Lorde our G O D, but the things

Act. 1.6.

Ihon. 21.21.

Deutro. 29.29

things reueiled belong to vs, and to our children for euer, that we may do them. This will of God is called secret or hidden, for two causes. First, because it is so in deed to all men, till such time as God manifest by euents, what he hath appoynted to euery one. In respect whereof S. Iames wil- lech euery man to put in this condition, if the Lord will, and if wee liue to doe this or that. Secondly, because the reason of the Lords will thus or thus, when it is mani- fested, for the most part is not comprehen- ded of man, but hidden in himself. As why he chose Iacob & refused Esau: why he put Saule away from the kingdome for one of- fence, and not Dauid for many with such like. Onely this we knowe with the Apo- stle, that he hath mercie on whom hee will haue mercie, and whom he will he harde- neth. And this his will is our stay. What then is mans duetic in respect of this will.

Rom 9.
Math. 11. 25.

Mans dutie in
respect of the
hidden will of
God.

Surely as hath bene sayd, *non est curiose inuestiganda, sed adoranda*, it is not to bee sifted, but highly reuerenced, and till the tyme come that y^e Lord reueile it by effects in generall thus to be disposed in my selfe,
that

that whatsoeuer this hidden will of the Lord be concerning me, whether to liue or dye, to be poore or rich, to bee high or lowe in this worlde, in the same I rest and am contented, let the Lord that made mee doe with me and dispose of me at his pleasure. And then afterwarde when the Lord shall reuel it by effects, much more to rest in it, and giue him thanks howesoever it is, taking with good Iob euil euill things at the Lords hands aswell as good, that is lowe as well as sweete, and lowing lots as well as smiling dayes. Blessing the name of the Lord that hath taken what before hee gaue, and yet dealeth with vs but in mercy euer. Iob. 2.

Doe wee pray that this will may bee done?

No. For this is euer done and shall bee whilest the world indureth, neither can any creature or power resist it. So sayth the prophet. My counsell shall stande, and I will do what I will doe. So confessed Iehosaphat King of Iudah. When he sayde, O Lorde GOD of our Fathers art not thou God in heauen, and reignest not thou ouer al the kingdomes of the heathen? Esay. 46. 10. 2. Chron. 20. 6.

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then? and in thy hande is power and might, and none is able to withstande thee. And so notably confessed that wretched Balam when he sayd, If *Balac* would giue me his house ful of siluer and gold, I cannot passe the commaundement of the Lorde, to doe either good or bad of myne owne mind, &c. So confessed the deuill, when he asked leaue to touch Iob, not able else of himselfe to goe against Gods will, and all those deuils that could not enter into the swyne, sent by the will of God, and all the actions of man and beast euer bidden and ruled, and disposed by the power of his will. No resistance therefore can there be against this will, and therefore no neede that we shoulde pray that it may be done. No Annas nor Caiphas, no Herod nor Pilat, no Iewes nor deuils coulde haue wrought the death of our Saviour Christ except the hand of the Lord & his counsell had determined before that it shoulde be done.

Act. 4. 28.

But do not you nowe say that GOD willeth euill to be done, and so make him the author of euill.

God forbid we should make God an author

thoꝝ of euill. Yet say we in deede that God willet̃ many things that in some respects are euill, and to some persons, as this death of his owne sonne named Ias̃, and such like. But as he willet̃ thē they are neuer euill, neither to such as he directeth a good to by them, being not done by them, as in the example named appeareth. But surely some larger speech to drawe vs to a right knowledge herein is not amisse, and therefore a litle I pray you heare. Will therfore hath two objects, to witte, good and euill, sometime, it willing the one, sometimes the other. And good thinges, (beside the Lorde which is the chiefe good of all) are sayde to be of 3. sortes, naturall, morall, and diuine. The first belong, *ad vitā animatam*, the second, *ad humanam*, the third, *ad cōlestem & diuinam*. All these the Lorde willet̃ there is no controuersie, and not onely so, but is also euen the fountaine and giuer, as S. James saith: for euery good giuing & e-
 uery perfect gift is frō aboue, and cometh frō the father of lights with whō is no variableness, neither shadowing by turning. So hath euill also his distinction, whilēt̃ some is the euill, some the punishment

Mans wil hath
two objects to
witte good
and euell.

Iam. i. 17.

Malū { Culpa.
Pena.

lib. 2. cap. 180.

Psal. 5. 4.

Hebr. 1. 9.

Hose. 13. 9.

Ihon. 8. 44.

Zach. 8. 17.

Rom. 9. 14.

1. Ihon. 2. 16.

mēt of the euill. The distinction is Tertulians against Martion, and receiued usually. That euill which is called the punishment of euill, there is no question neither, but God willeth, and is the authoz of it, he being þ iudge, of whose warrant it is done: and the punishment it selfe, being a worke of iustice against sinne, being also good. The question is *de malo culpa*, of that euill that is the euill it selfe, howe God willeth it or not. And concerning this matter see first on the one side what is truch, thou art not a God, sayth the Prophet Dauid, that louest wickednes, neither shall any euill dwel with thee. No, thou louest righteousnesse & hatest iniquitie, *Perditio tua ex te Israel et auxilium a me*: thy destruction Israel is by thy ielfe, and of thy selfe: and in mee is thy helpe. When the deuill speaketh a lye hee speaketh of his owne, for hee is a lyar and the father thereof. See then the true authoz of euill, not God, but Satan. Furthermore if God be all good, how can hee will the thing that is euill, euery thing willing but that which is agreeable to the nature thereof. This striueth therefore with his goodnes. It is contrary also to his power, for

for what good that hee will is not hee able to bring to passe without the meanes of euill: and if he be, then needeth not he to will any euil, to the end to compasse some good by it, that otherwise he could not. It is contrary to his mercy, which extendeth it self vpon them that haue done euill. It is contrary to his iustice, which promiseth it in o-
thers. And playnely wee see then that the Lord doth not will any euil. Which Saint Austen acknowledged when he said, *Deus non est author vllius rei, qua homo fit deterior*. God is neuer author of any thing wherby man may be made the worse. Now on the other side heare againe what is truth also. The Lorde hardened Pharaohs heart. The Lord deliuereth men vp into a reprobate mind to do those things which are not conuenient, the Lorde sendeth men strong delusions to beleue lies, the Lorde sent a spirit to seduce Achab, and put him in the mouth of all Achabs Prophets, with many such things testified of the Lorde in the word, which in vs were euill, and seeme so to be in the Lord also, if our knowledge be not better to distinguish and to cleare him, in whom there can be no vnrighteousnesse

Q 2

euer.

How contrary to God it is to will euill.

Tom. 4. quest. 83.

Exod. 9. 7.

Rom. 1. 28.

2. Thess. 2. 11.]

1. Kings. 22.

21. 22. 23.

euer. Hereupon swell the Libertines in
 blasphemy against the Lord, and excusing
 themselves, charge him with their wicked
 wayes. Hereat also stumbled the Mani-
 chees, and therfore made *duo principia*, two
 originals or first causes of actions, the one
 most good from whence came al goodnes,
 the other most euill from whence came all
 euill, and the punishment of all euill. And
 hereat also sticke many, saying God suffer-
 reth these thinges to bee done, but no fur-
 ther. But I pray you let vs aske them
 whether God suffer them willingly or a-
 gainst his will. If they say willingly,
 then confesse they that God hath a part in
 the action, and that is moze than suffering:
 if they say unwillingly, then make they him
 not omnipotent, for cannot he let any thing
 that he wil not: we know he can, and there
 is none that can resist his will, sayth the A-
 postle. Therfore to helpe this matter, and
 to answere with truth, we must vnderstand
 a fewe thinges, and I pray you hearken.
 We must distinguish of sinne, and we must
 distinguish of will. Sinne hath two distinc-
 tions fit for this purpose to bee knowne.
 For either it is considered simply in it selfe
 and

Rom. 9. 19.

Malum culpa.

and by it selfe, as a thing contrary to the law of God, or it is considered as a cause of sinne and euill folowing, or thirdly as a iust punishment of sinne that went before.

Vt peccatum, & causa subsequens peccandi, & poena praecedens.

The first GOD neuer willeth neither can will: the second so also. But in the third respect God is sayde to will euill, to wit, not as it is euill but as it is *poena peccati*, the punishment of euill. Which in deede is a iust thing of the Lord. So doth hee punish sinne with sinne, as in the place before named hee punished the Gentiles with deliuey vp to a reprobate minde to worke euill, because when they knewe God they glorified him not as God, neither were thankfull. The second distinction is this, in sinne and all euill there is the action, and the deformitie or euill of and in the action. The first God may well for he is in deede the very first efficient cause of euery action according to that saying, in him we liue, moue & haue our being, and, *deus operatur in omnibus.*

1. Rom 24. 28.

vers. 21. 28.

1. Ihon. 3. 4.

Act. 17. 28.

1. Cor. 12. 16. and of him, & for him, &c. *Voluntas tantum est boni, omnia.* Rom. 11. 16. Touching the second we must vnderstand that will is either proper or improper. Proper when wee will a thing for it selfe, either as a good thing in

Voluntas tantum est boni, vel veri, vel apparentis. Arist. Eth. 3. cap. 4.

deepe, or at least so iudged of vs improper
 when we will a thing not for it selfe as good
 of it selfe, but for some other good, that shal
 folow it. And thus may we will that thing
 that is euill, as a man willethe the cutting
 of some member, for the safety of all y rest.
 So God willethe euill things, not because
 he alloweth them, or loueth that which is
 properly to will, but seeth in his mercy, hee
 so disposing them, some good shal followe
 of them, which as I say is to wil improperly,
 and herein we see howe still the object of
 will is good in the Lord. To apply then all
 this to God so farre as our question requi-
 reth, let vs vnderstand, that that euil which
 is a punishment inflicted by God for some
 former euil we may say that God willethe.
 For so teacheth vs the same God himselte
 by his Prophet saying: I forme the light
 and create the darkenes, I make peace and
 create euill, I the Lord do al these things.
 Marke howe the Lorde sayth, hee createth
 euill. That is, the euill that is a iust punish-
 ment of some former euil or sinne. The like
 againe by the Prophet Amos: shall a trum-
 pet be blowne in a Citie, and the Lord hath
 not done it: Out of the mouth of the most
 high

Esay. 45. 7.

Amos. 3. 6.
 Lament 3.
 38.

high proceedeth, not euill and good: Is it not a knowne trueth in diuinitie that the Lorde punisheth often sinne with sinne. Now all sinne we knowe is euill, if we respect it selfe, but if we respect it as it cometh from God to punish sinne withal, then is in that respect not euill but a iust, right and good thing. The hardning of Pharohs hart in Pharoh was euill, in God it was a iust punishment of his sinne. The deceyuing of Achab with a lye in it selfe considered was euill, but as God did it for a punishment of his sinne it was not euill, but iust. That strong delusion whereof Paul speaketh in it selfe is euill, but if we marke it, inflicted by God as a punishment for want of loue to the trueth, so it is a iust thing, and not euill. So the deliuering of the Gentiles into a reprobate mind, and all such examples in the woorde. Tertullian against Marcian, and Augustine against Iulian handle this matter, and may further bee read of it. This sufficeth to shewe that although wee say that God willet often that thing that in it selfe considered is euil, yet as it proceedeth from him that it should be so, and consequently be the authoꝝ of euil,

Exod.9.

1.Kings.22.

Rom.1.

lib.2.pag.180.

Tom.7.lib.5.

cap.3.

it followeth not. For many times euill is the punishment of euill, & that is iust with the Lord euer.

God may be
author of the
action, and yet
not of the euill
in the action.

Concerning the second distinction how God may bee the author of the action, and yet not of the euill any way in the action, see by these similitudes. The Sunne lighting with his hote beames vppon a dead carcasle causeth a strong and loathsome sa- uour, yet is not the Sunne either vnswete it self, or the cause of that vnswetenenes, but the carion it selfe. For if the Sunne were the cause, then euer the like cause, the like effect, but wee see it is not so, but contrary, when it lighteth vppon sweete hearbes and odoriferous flowers, it draweth out of them great sweetenes and pleasaunt smells. A- gaine the earth wee all knowe with her sap and moysture, feedeth and nourisheth al the trees, plantes, and rootes that are, yet is not that earth cause why this tree bringeth a bitter fruite, and that hearbe or roote a bad tast, but the nature seuerall of y^e things themselves is the cause of that. Thirdly the pure worde of the Lorde is preached or read, and one sauoureth and gathereth to life, an other to death and destruction, is
nowe

now þ word cause of those seuerall effects,
oꝝ the creatures themselues blessed oꝝ not
blessed with Gods holy Spirit. Thus may
the Lorde then bee authoꝝ of an action and
yet not of the euill in the action, and so hee
seemeth to will euill, when yet in trueth he
doeth not.

What is now his reueiled will?

All that which in the holy booke of his
worde hee hath layd downe and declared to
be the duetie which he will haue performed
of vs towards him.

And is this that will which here we
pray may be done?

Yea this is it, and therefore if wee will
vnderstand this petition, let vs looke what
is required of vs in this worde, and all
that we begge of the Lord, strength and a-
bilitie to doe. We beseech him that where-
as the mindes of earthly men burning
with lustes, are commonly caried to desire
and to doe those things that most displease
God: hee of his mercie will with the mo-
uing of his holy Spirit so chaunge and fa-
shion all the willes of vs all to that will of
his maiestie, that we may will and wish no-
thing that his diuine will misliketh. *Pra-*

Ro. 8. 5. 7. &c.

Samur

camur & optamus, ut non tantum faciat Deus quod vult, sed nos facere possimus quod vult. We pray that not onely God would doe his will, but that wee may doe what is his will, sayth Cyprian. To runne ouer all the dueties of a Christian required in the word were too long: let vs therefore not so doe, but for example sake of all the rest consider these three. First we knowe it is the Lords will that wee should beleue in Iesus Christ whome he hath sent, and that by faith in his name wee and all the worlde should obtayne remission of our sinnes and eternall life. So God loued the worlde that he gaue his onely begotten sonne, that whosoever beleueth in him should not perish, but haue euerlasting life. And againe, This is the worke of God (that is the worke that God requireth of you) that ye beleue in him whome he hath sent. Wherefore in this petition wee beseech him that that will of his may be done in vs, that is, that we may receiue grace to doe, and neuer to looke for saluation in any other. Secondly, we knowe it is the Lordes will that wee should in a true faith leade a holy and cleane life: for so sayth the Apostle:

Ihon 3. 16.

Ihon 6. 29.

Apostle: *hac est voluntas dei, sanctificatio vestra.* This is the wil of God euen your
 1. Thess. 4. 3.
 &c.

sanctification, and that ye should absteyne from fornication, that euery one of you should know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentils which know not God. What do we then in this petition, but beseech the Lord that that will may be daylie done of vs, and we daylie chaunged by the renewing grace of his blessed spirite into such men and women as he desireth & delighteth in, namely, into holy creatures, walking not after the flesh, but after the spirit, and so consequently sauouring not the things of the flesh, but of the spirit. That we may be holy as he is holy. That our light may so shine before men as they may see our good workes and glorifie our father which is in heauen: that wee may keepe iudgement and doe iustice in our callings: that being buried with Christ by baptism into his death, as he is risen from the dead to the glory of the father, so we also might walke in newnes of life. That sinne may not rule in our mortall bodies, that we should obey it in the lusts thereof,

Rom. 8. 1.

vers. 5.

Leuit. 11. 44.

Math. 5.

Esay 56.

Rom. 6. 4.

12.

13.

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Ephes. 5. 3.

Coloss. 3. 12.

1. Thess. 5. 23.

Psal. 139. 23.

thereof, or giue our members as weapons of vnrighiousnes vnto sin. That fornication and al vncleannes or couetousnes may not once be named amongst vs, as becometh Saynts. That we may putte on as the elect of GOD holy and beloued the bowells of mercy, kindnes, humblenes of mind, mekenes, long suffering, forbearing one another, if any man haue a quarrell to an other, and forgiving euen as Christ hath forgiven vs, and what should I saie? We beseeche the Lord euen that very GOD of peace to sanctifie vs throughout, that our whole Spirit and soule and body may be kept blamelesse vnto the comming of our Lord Iesus Christ. And with Dauid we saie in effect, Looke if there bee any way of wickednesse in mee, and leade mee in the way euerlasting. Thus saith Cyprian, *Voluntas Dei (quam stabiliri & fieri precamur) est quam Christus fecit & docuit: humilitas in conuersatione, stabilitas in fide, verecundia in verbis, in factis iustitia, in operibus misericordia, in moribus disciplina.* The will of God which wee pray to bee established and done, is that which Christ both did and taught, humilitie in life, stabilitie

litle in faith, shamefastnes in words, iustice
 in deedes, mercie in woꝝkes, discipline in
 manners. And doe we thus pray then to be
 holy? O my beloued, what shall we answer
 the Lorde then? I say not foꝝ our vnholi-
 nesse, but euen foꝝ our securitie, dulnesse,
 deadnesse, and conceiued hartie pleasure in
 vnholinesse? Was it euer counted better
 than a mockerie to seeme to aske a thing
 and yet to doe against it? To desire a phi-
 sition to helpe vnto health, & in the meane
 while our selues with al our might to feede
 vpon the soes of that wished good? Consi-
 der then our cases and the cases of thou-
 sands that happely thinke not of it as they
 ought: we open our lippes vnto the Lorde
 of heauen, and pray that we may bee holie,
 we would bee thought by him & the whole
 woꝝld to meane good faith, and yet what
 is holy we euen hate to be drawne to, misli-
 king none moze, neither wishing any cōpa-
 nie lesse thā theirs y either perswade vs to
 it, oꝝ seeme to expect it at our hands, and
 what is vnholie we wallowe in, we tumble
 in, we ioy in, and wee euen wish to liue and
 grow olde in. Wee pamper the flesh both
 with foode and rayment aboue all Chri-
 stian

Thinke of
 this.

stian licence, so cherishing, so copping, so lul-
ling and lapping, yea so bathing in plea-
sure and ease, in softnesse and tendernes-
se, in mildnes and wantonnesse that matter of
earth and wormes meate, as if wee neither
thought there were corruption to rot it,
heauen to receiue it, or hell to burne it. The
minde wee robbe of all meditation that is
holy, and feede it with matter of all hellish
impuritie. The Lords booke is layd in a
corner, and the deuils banners are displayd
in euery windowe. Our tongues cannot
tast the testimonies of God sweeter than
honey or the honey combe, but they can
discourse the delights of sinfull flesh that
shall sende to hell. Our cheekes are red to
talke of Christ as wee goe to Emaus, and
wee blush apace to seeme so holy, but the
Morian blusheth as fast as we, when fear-
fully and foully we sinne against the Lord.
We loue the wicked, wee lothe the godly,
we freeze in loue, wee boyle in malice, wee
sell vertue, we buy sinne, wee refuse Christ
and choose Barrabas, we lay away life and
play with death: but O pleasureles play in
the ende! Let the Prophet Ose speake for
me to you, and hee will tell vs surely that
there

Vile bookes
are the deuills
banners.

Note.

Eccl. 42.

there is no trueth, nor mercie, nor know-
ledge of God in the land. That by swea-
ring, and lying, and killing, and stealing,
and whoring, we breake out, and bloud
toucheth bloud. And is this holinesse? is
this to pray Thy will be done? For Gods
sake thinke of it, and knowe with me now
in time what I would be loath you should
know past time, that you may euen aswell
spit hypon Christ Iesus, buffet him, and
beate him with a Reede, kneele before him
and say, Mayle King of the Iewes, with
those cursed mockers, as kneele in this
Church or any where, & say, Thy will be
done, and yet neuer care how you doe it in
a holy life. For it is horrible mockerie this,
horrible hypocrisie, and the ende will bee
euill. You must with prayer to bee holie
ioyne care to be so: to bee faithfull and fer-
uent, you must indeuour it, and you must
performe it in some measure, as truely as
begge it, or els as truely you perish for e-
uer. The Lord wil not be mocked alwaies,
the Lord will not haue such seeming pray-
ers made, and such sinning liues retayned
still. Of our owne mouthes shall he iudge
us: therefore once againe as you loue the
Lord

Sinke this in
your hart.

Lord thinke of it , and to day harden not
 your hearts against that you heare . You
 heare the will of God is that we should bee
 holy , and wee pray that this will may bee
 done. Prayer accepted of God may not bee
 without earnest care that it may bee done,
 care to bee holie casteth away the loue of
 loosenes , cast away then what shall cast a-
 way you if you doe not , and care for that
 which shall cause a comfort for euer and e-
 uer . Let not that Father speake it of vs:
Ad Deum omnes ire volunt, post deū pauci.
 to God would all goe , but after God will
 fewe goe . To liue in heauen together is
 better than to liue in Wilton together,
 and parting will bee payne , if wee part in
 that day. Be moued then now, that you be
 not ouermuch moued then, euen to crye to
 the mountaynes to fall vppon you , and to
 the hilles to couer you. Alas why should I
 bee a minister of death vnto you, that so
 cruely wish your life ? or a sweete smelling
 sauour to my God in your destruction, be-
 cause I haue done my duetie, when I crye
 to the Lord & I may be crowned with you,
 and neuer lose you . As then hereafter you
 care to bee what in this petition you pray
 to

to be, so loue you **GOD**, so loue you your
selues, so loue you me, so loue you heauen,
so feare you hell, and the **GOD** of mercie
giue my speech a blessing to vs all.

So loue you
God as you
care to be,
what you pray
to be.

Amen, I beseech him, now in time be-
fore the doore bee shut, and the bride-
groom come. For in vain did the foo-
lish virgins knocke when the time was
past. But what duties else wil you name
that God requireth, and we praie for in
this petition.

One moe, and that is this. It is the
Lords will that in this world we shoulde
take by our crosse and followe him, as ma-
ny as will be his Disciples, that through
many tribulations we shoulde enter into the
kingdome of heauen, and that all that will
liue godlie in Christ Iesus shoulde suffer
persecution, that if we be sonnes we shoulde
not be without correction, but now and then
chastned of our God, that wee may not bee
condemned with the world. This will we
beseech the Lord may be done in vs, and
we enabled by his holy spirite still more and
more, whatsoeuer we perceiue to betide in
this life, by his good pleasure to receiue it,
and suffer it not onely with contented, but

Math. 16. 24.
Act. 14. 22.
2. Timoth. 3.
12.
Hebre. 12.
1. Cor. 11.

R

also

To saye with
content vnder
the Crosse, thy
will be done is
a great grace.

also with glad some hearts. And this is a
chiefe vse of this prayer, for truely it is a
small thing in comparison, beloued, during
the time of prosperitie and comfort, to saie
Thy will be done O Lord, but if in aduer-
sitie when the world lowzeth, the storme a-
risseth, Princes persecute, and our owne
houses are diuided, our Fathers betraying
vs, our childezen forsaking vs, & our friends
despying vs for the cause of God, if wee can
then saie both with content and ioy, Thy
will be done, this is a strength and a grace
of God aboue all treasure to be honoured.
If it bee not so high a matter, but losse of
goods by some occasion, losse of friendes,
want of health, and weary times by bitter
paine in bodie, or soking sorowe in minde,
yet if we can herein say it with true content
& comfort, truely it is a measure that noteth
a childe of heauen, and happie we. But O
hard hard, yet not so hard, but God is able.
For behold examples befoze our eyes: Old
Eli in the booke of Samuel, when hee had
receiued from the Lord of heauen an heary
message by his younge waiter little Samu-
el, to wit, that the Lorde woulde iudge his
house, & that the wickednesse therof shoulde
not

not be purged with sacrifice noꝝ offering,
 but vtterly destroied foꝝ euer, what said he,
 but euen what here we pray, foꝝ our parts,
 we may be able to saie in our aduersitie, It
 is the Lord, let him doe what seemeth
 him good. That is, it is my God and my
 Lord, wherefoꝛe with me and mine let him
 doe his pleasure, foꝛ we are his. See ther-
 foꝛe this giuen grace, when the Lorde wil,
 though it be hard. The lyke did Dauid in
 his great extremitie when Absolom was
 in field agaynst him, and the Arke brought
 foꝛth by the Pꝛophets to bee carried with
 him. Hauē the Arke of God (sayth he) in-
 to the Citie againe: if I shal finde fauour
 in the eyes of the Lord, he will bring me
 againe, and shew me both it and the ta-
 bernacle thereof. But if he thus say, I
 haue no delight in thee, behold here am
 I, let him doe to me as seemeth good in
 his eyes: therfoꝛe not impossible we see, foꝛ
 the Lord to worke in whom he wil, though
 to our vile corruptiō, a hard matter in deed,
 Our Sauour Chꝛist in our fleshe sayde it
 with a true content, Yet not my will, but
 thy wil be done, O Father. And in vs can
 be worke it by his painfull spirit if it please

1. Sam. 3. 18.

2. Sam. 15. 25.

26.

Math. 26.

R 2

him

him. Good meanes to help vs are the sundrie comfortable speeches in the word concerning the Lords care ouer vs euer, and especially when we haue most need of him, by reason of any woe that we are wrapped in. Our times are in the hand of the Lord, and he, not man shall dispose of our daies. Our haire is numbered, and our teares are put in his bottell. What are haire and teares to bodie and soule, and other matters of ours more waightie? He careth for the rauens, lions, and birds of the aire, how much more for vs? Are we not more worth than many sparrows, O we of little faith? If the Dragon would deuour vs, hee is able in a moment to giue vs wings to flie into the wilderness, and to escape him. If he wil not, but a trial must be had of vs, heare and marke you, lift vp your harts and reioyce with me. *Fidelis est Dominus*. The Lord is faithfull, and will not suffer vs to be tempted aboue that we are able, but will euen giue the issue with the temptation that we may be able to beare it. O sweete, O more than sweete, and the vnspeakable comfort of my fraile flesh, and all such as I am. For let me doe my duetie, feare the Lord

Apoc. 12.

1. Cor. 10.
More comfort
in this promise
then can be
expressed.

Lord, and make much of his lawes, cutte a peeces dayly as he will inable mee the cord of sinne, cleaue to that which is good, and abhorre that which is euill, with a single soule and heart, that hath no holes, if this life cause any worldly woe, though Satan and his friendes enuie at it, or if the Lorde please, for anie cause to his maiestie known, to make anie trial of me, feare not, muse not, sigh not, shrink not, my God hath giuen his word, as he is faythfull, which euer was, and euer will bee, there shall no more be layde vpon me, than hee, hee I saie that hath no measure of might, will make mee able to beare. O nelie doe the thing that I ought in my life nowe, as neere as giuen grace inableth me, and trust to him for that day. Care awaie then, my beloued, for the crosse, euer in the power of the Lord let vs saie, and since we haue such a promise, lette the remembrance of it as a mightie means serue to work this in vs, in al aduersitie to submit our wils to his, and with true consent to saie, Thy will be done O Lord, for euer with vs. Full is the Scripture of other comforts to strengthen vs in this, but else where I haue noted them, and therfore

A most sweete
promise

In the dialogue
btewixt faith
and frailtie.

2. Cor. 12.

I spare my selfe as you heare. Remember then now, that though it be a harder matter in woe then well, to praise this prayer, yet is it not so harde, but the Lord hath giuen it, and can giue it at his pleasure to his weaklinges, and make his power knownen in our weaknesse, to his glorie & our good, if wee aske. O swete God, then we aske it, and beseech thee for the red bloud of Iesus Christ, that in youth and age, health & sicknesse, prosperitie and aduersitie, weale and woe, thy wil may be ours, and we contented euer, Amen, Amen.

What meane the next words, *Sicut in cælo*, as it is in heauen? Are wee able to performe such seruice to God?

*Aug. de tempo-
re 136.*

Heare you what Augustine sayth: *Fiat voluntas tua sicut in cælo et in terra. Quid hoc? Vt quomodo tibi seruiunt Angeli in cælo, et nos tibi seruiamus in terra. Angeli ipsius sancti obediunt illi, non illum offendunt, faciunt iussa, amando illum. Hac ergo oramus ut et nos preceptum Dei charitate faciamus.* Thy will bee done in earth as it is in heauen, what is this? Surely that as the Angels serue thee in heauen, so we may serue thee in earth: his holy Angelles obey him,
and

and offend him not, but in loue do his commandements. These things therefore doe we praie for, that we also euen of loue may doe his will. Heare you also what Saint Hierome sayth : *Petimus vt imitetur Angelos humana fragilitas, et voluntas Domini competatur in terra.* We desire of the Lord, that mannes frailtie may imitate the Angels, & the will of y^e Lord may be done in earth fullie. And in deede so it is, for wee doe not in this petition desire that some parte of his will may bee done, For it becommeth vs to fulfil all righteousnesse. Marth. 3. 15. but that all euen fullie and wholy may be perfozmed: and a halfe righteousness or obedience is neither righteousness nor obedience, as Saint Iames teacheth vs. *Non sufficit Christiano si vnam partem iusticie impleat, cui vtraque precipitur.* It sufficeth not, sayth Saint Hierom, that a Christian fulfill y^e one part of righteousness, when as both are iniointed him. For, *Vera et plena fides vniuersa precepta complectitur.* True and full faith comprehendeth all the commaundements, sayth another. Yea further we are not onely by duetie bound to doe all, but with all

R 4

affection

*lib. 3. contra
Pelagianos.*

Iam. 2. 10.

Ad Gelatium.

*Bernard epist.
77.*

affection also, with all our heart, with all our soule, and with all our strength. For, *Nec leprosa obedientia, nec canina patientia commendatur, nam velint nolint, nō modo homines, sed etiam demones et faciunt, et patiuntur, quod prouidentia summa disposuit. Qui insci & nescientes Dei voluntatem faciunt, eorum et leprosa, & αἰσχρὸς obedientia. Qui vero scientes eam, sed reluctantes & murmurantes faciunt, eorū est canina patientia: neutrum ergo in nobis probatur, sed et scientes et volentes.* Neither a leproous obedience, nor a doggish patience is commended: for wil they nil they, not only men, but also deuils both do & suffer whatsoeuer the diuine prouidence hath appoynted. Those that vniwittingly & not knowing it, doe the will of GOD, theyr obedience is leproous. Those y doe Gods will, knowing of it, but yet struiuing agaynst it, & murmuring, such mens patiēce perforce is doggish. Neither of these is alowed, but such as do Gods will both wittingly & willingly. Which perfect obedience of ours as oftē as the Scripture speaketh of, it vseth to cal vs to that *cælestis πολιτευμα*, that heauenly regimēt, wherein perfectlie and saythfullie the Lorde is obeyed

Ephes. 1. 3.
Philip. 3. 20.
Coloss. 3. 2.

heped. So doth our Sauour teach vs, and therefore addeth heere these wordes, *Sicut in caelo*, as it is in heauen. You see then the reason of them, and why they be added, euē to teach vs the measure of obedience that wee are to desire and thirst after and praie for, not halt, not lame, nor maymed, but all full whole and perfect, such as is in heauen. That looke with what spirite, measure, affection and will: with what readinesse and alacrity the heauenly Angels and blessed spirites, Sunne, Moone, and Starres obey God, even with the same we may do it also, that as in heauen so in earth there bee no rebellion nor repining agaynst his holie will. The obedience of all those heauenlie creatures I need not to describe, looke but at the Angelles and you shall see three properties of their obedience, such as ought to be in ours. They obey God *lubentissime*, *citissime*, and *fidelissime*, most willingly, most readilie or speedely, and most faithfullie. If they be sent to perforce anie seruice, they neuer murmur, but doe it: and therefore see their willingnes. If to execute iudgement vpon the enemies, in one night one of them dispatcheth an hundred foure score and fve thousand

Apoc. 7. 11.
Chap. 19. 10.
22. 9.

Hebre. 1. 4.

thousand of them, and then see their speede:
 Wea they spare no creature, neyther giue o-
 uer euer till the Lorde saie, it is sufficient,
 staie thy hand, and therefore faithfull. They
 are not lyke Saul, to saue eyther king or
 fatlings: no, there is no meanes to corrupt
 them in their seruice, such willingnes then,
 such readie speede, and such faithfull obedi-
 ence, wee are taught to desire and praie for
 by addition of these words, As it is in hea-
 uen. For these Angels we know are there.
 And this obedience of theirs with the cir-
 cumstances, hath the Prophet David layd
 downe, if you marke it. Psalmie. 103.
 20.

Psal. 103. 20.

Why but still I saie, can we performe
 such obedience as this in this life?

1. Cor. 13.

No in deede. Whilest here we liue, both
 knowledge and obedience are in part. And
 the most regenerate that euer was must
 praie, Forgiue vs our trespasses. It is A-
 nabaptisticall to dreame of a perfection
 heere. Yet for all that, so perfect wee ought
 to be, and so desirous of Gods greater and
 greater pleasure in vs, and glorie by our
 seruice, as that we should neuer stick down
 our staffe as hauing obtayned inough, tyll
 this

this be brought to passe in vs. Therefore How we pray
for this mea-
sure. then praie wee for it, not as accounting to get it in this world, but as professing our desire to haue it, and our discontent with our obedience whatsoeuer it bee, till it bee such. And if anie man will conclude anie thing vpon this forme of speech, lette him conclude, that such perfection wee shoulde performe, not that such heere wee euer can performe. And if we ought to performe it as dutie due from vs, then may we pray for it, that it may be such still still, till it be such, and our prayer becommeth vs well.

What more then will you say touching this petition?

You must remember how we haue said that in euery petition are required of God as well the meanes ordayned of GOD to worke such things as the things theselues that we aske. For, *Expetito fine expetuntur etia & quae ad finē*. The end being desired, those things are also desired which belong to the end. Therefore vnderstanding now The meanes
also asked
here. what we aske in this petition, euen abilitie to performe that reuealed will of our heauenly Father in his word wholly and fully, after the example of his heauēly creatures,
we

we must consider the meanes wherby this is had, and knowe that in these wordes we beseech his Maiestie likewise for them to be giuen to vs.

And what are they.

*Cognitio Vo-
luntatis, Im-
pressio Spiritus.
2. Cor. 36. 14.
Galat 3. 15. 17.
Deutro. 4. 2.*

They are chiefly two, the knowledge of his will, and the strength of his grace, or direction of his spirit. The first hath relation to his word, for therehence onely is his will to bee learned, and therefore it hath pleased him to giue it the name of his testament or last will, and most straitely charged that nothing bee added to it, or taken from it. The second is that whereby the first is profitable, and sanctified to our good. For illumination without sanctification auayleth not, but is euen in the reprobate. And they that knowe their masters will and doe it not, shall their knowledge saue them? Had not Iudas knowledge? there is no questiō, but of Christ hee had learned many misteries: had not the Scribes and the Pharisees the knowledge of the lawe? Yes they were able to teach many trueths out of the same vnto others, and whilst they sate in Moses chayre, that is, whilst they deliuered truely the doctrine of Moses they were to

Math. 23.

to be heard, by the commādemēt of our sa-
 uour, and to bee followed also in that they
 sayd. But because this Spirit of the Lorde
 did not sanctifie their knowledge to them
 and make it powrefull in them to the death
 of sinne, and the life of righteousnesse, but
 that they knew and did not, therefore for all
 their knowledge they perished: a man may
 speake with the tongues of men & Angels,
 and not perish, a man may haue the gift of
 Prophecie, and knowe all secretes and all
 knowledge, and yet bee no body in Gods
 eyes. 1. Cor. 12. 1, 2. *Spiritus est qui fœcun-*
dat animos. It is the spirit of the Lord that
 maketh our minds fruitefull. Yea that ma-
 keth our heartes good earth to receiue the
 good sēde of the worde to our comfort, that
 blesseth our knowledge to vs, to crucifie vs
 to the world and sinne, and to renewe vs to
 the Lorde in dayly obedience more & more.
 This Spirit also inspireth our mindes to
 will and after giueth the effect and execu-
 tion of that inspired will. *Deus enim ille est*
qui in nobis operatur & velle & perficere,
pro gratuita sua beneuolentia. The Lorde is
 hee that worketh in vs both the wil and
 the deede, (to wit by his holp spirite) even
 of

Philip. 2. 13.

Hebre. 13. 21.

Knowledge of
Gods will and
a blessing
thereof to san-
ctification are
here prayed
for as meanes.

of this good pleasure. And it is the God of peace, sayth the Apostle, that brought againe from the dead, our Lorde Iesus the great shepheard of the sheepe, through the blood of the euerlasting couenant, that maketh me perfect in all good workes to do his will, working in them that which is pleasant in his sight through Iesus Christ. Wherunto agreeth that of Cyprian. *Vt fiat a nobis dei voluntas opus est dei voluntate, quia nemo suis viribus potens est.* That is, to doe the will of God, we haue neede of the will of God (to wit his assistance and strength) for by his owne power no man is able. Wherefore since knowledge to vnderstand Gods will out of his word, and the grace of his spirite to blesse that knowledge to vs are meanes to make vs able to performe this petition and to doe his will, therefore wee pray also herein for these meanes, and the wordes are with the Lord as if wee shoulde euen in playne tearmes say: O Lorde giue vs the knowledge stil dayly more and more of thy will out of thy word, and giue vs the grace of thy Spirite to that knowledge, that we inabled by these meanes may worke thy will

will in this life as we ought.

What else do we aske in it?

Againe, as we pray for all these things, so do we as I told you befoze, and must stil tel you in euery petition pray against their contraries. For if the one be confirmed the other must be ouerthrowne. Now the contraries of these things may be sayd to be of two sorts, to wit, either such as doe vtterly and wholly and euer resist his holy will, or such as are but certaine impedimentes whereby wee do it not so readyly as either we ought or happely would do, if they were not. Of the first sort is Satan, Sinne, and the effects of sinne whatsoeuer, the flesh or the old man & his concupiscence, the world and such like. For no man can serue two masters, especially contrary masters, such as God and Satan are, the Spirit of God and the flesh, the new and the old man. Of the second sort are ouermuchcare for worldly matters, feare of men, and a number of things that like weightes or burdens vpon our backes presse vs, or like fetters about our feete hinder vs that wee go not on altogether so readyly and so fully in this way of doing the will of God as wee in deede ought

The contraries
prayd against

Math. 6. 24.

Coloss. 3. 8. 10.

ought and would, if these lets were not. Whatsoever they bee then, and of whether sort so euer they be, forasmuch as they are against that obedience that we pray for in this petition, therefore we desire of the Lorde that they may bee remembred, and that no let or least impediment may be to hinder that in vs which both in respect of his goodnesse to vs, and our duties to him ought with all perfection both of will and worke be perfourmed. And thus might we end this petition, sauing that some profitable collections or obseruations may bee made of the words as they are layd downe here by our Sauour.

I pray you then adde those also.

How we fell
and now may
rise.

The first may be this. Wee may obserue and see here both the beginning of mans misery, as also the way to draue nere againe to that olde and former innocency. Mans misery sprang by disobedience to the will of God, as we all knowe, and the waie to retorne to that good estate againe wherein we were, is obedience to that wil, as here we learne when wee are taught to praye, Thy will be done. For we pray for the restitution of those graces in some measure,

sure, which in our first parents were most perfectly. And looke then howe much wee perforce to the Lord obedience, & so much drawe we neere to an happie estate again.

Wherefore the Lord sayde it, Not euerie Math. 12. 50.
one that sayth vnto me Lord, Lord, shall enter into the kingdome of heauen, but he that doth the wil of my father which is in heauen. And agayne, Whosoever shall do my Fathers will which is in heauen, the same is my mother, sister, and brother, Obedience then to his holie will is that which will sette vs in good place agayne. And therefore trie beloued, what measure of this is in you, and so lyke or dislike of your selues. Trie with what loue you heare the word, with what care you are filled to doe thereafter, what conscience you make of sinne, what name so euer it haue: what ioy you haue in the workes of righteousness, what grieve if frayltie cause a fall. If you find these in some measure, so much bee glad, if in greate measure, much more bee glad, for trulie so much haue wee leste the waie of death, into which we are fallen all by our first parents, and so farre haue profited in the waie of lyfe, which is true
S obedi-

A profitable
examination
of our selues,

obedience. But if our consciences accuse vs in this trial, that we haue no desire to know Gods will out of his word, although it bee with many mercifull circumstances offered vnto vs, no care to liue holily, no conscience of sin, but some little seruile feare for dread of punishment, no spirituall ioy in well doing, no inward sorrow for euill doing, then tremble we and feare we before the Lorde of heauen and earth, for as yet we are in the waie of disobedience, which is the waie of death, whereinto our first parents fell: we are buried in our corruption, and dead in sin, not risen with Christ, wee are heapers vp of wrath against our soules in the daie of wrath, & contemners of the word, which in such sorte hath bene preached vnto vs, for which cause that same worde shal iudge vs in the last day, and we shal perish. Trye then I say, and so lyke or dyslyke.

Ihon. 12. 48.
Merit ouer-
throwne.

Secondly, learning by these wordes, (As it is in heauen,) that our obedience ought not to be lame or mapmed, but euen such both for will and worke, as that of the heauenly spirites, we are notablie taught what colde comfort there is for vs in our selues, and how farre it is off, that we, or a
me

nie living should be saued by theyr works. Much lesse
 For dare any of vs saie we obey the Lords workes of su-
 will in earth, as it is obeyed in heauen, and pererogation.
 that there is no imperfection in vs more
 heere than there? If wee dare not, if wee
 cannot, then you see wee haue not done
 all that is commaunded, and therefore
 farre from being iustified by that meanes
 when we haue not done our dutie. Cleaue
 wee therefore fast vnto our true safetie Je-
 sus Christ the righteous, and awate with
 such dreames.

Thirdly, doe we not see that this prayer
 wholie, called the Lobes prayer, and this
 petition particularly, is prescribed by the
 Lord vnto al Christians, men and women,
 of what degree, estate and calling so euer
 they be, and none exempted? We see it
 playnly, for to all it is sayde in the Disci-
 ples, that haue bene, are, and shall be to the
 worldes end, whē you pray, pray thus. We
 see it then by consequence agayne, that all
 degrees, estates, and callings are bound to
 performe vnto the Lord such perfect obedi-
 ence as heere is noted, and not Monkes,
 Friers, Nunnes, or some certaine sorte of
 this order or that onely, which yet hath ben

No estate of
 persons priue-
 ledged more
 than other
 from doing
 Gods will.

Popish error.

taught vs, and that others taking some more libertie, might find mercie with God for thei? prayers, and strict obseruation in truth, not of Gods will, but of some ceremonies of thei? own deuising. But it hath mightely ben shewed to the world, and our eyes al, that euery plant which the heauenly Father hath not planted, shal be plucked vp, and therefore let vs beleue no such folies. If we be the Lords, we acknowledge our selues bound to perfoyme as full obedience as is perfoymed in heauen, and that is as much as anie of these deuised orders could perfoyme, and a litle more to I crow. And therefore no immunitie to vs, neither further poake to them, that I know of, if this petition stand.

The cause of
all cuill.

Fourthly, we may here verie wel learne the true cause of all such hurlie burlies in y^e worlde, of warres, of schismes, of heresies, of strifes amongst neighbours, and finallie of all calamities, euen this: *Quod neglecta voluntate Dei, suo quisq; sensu rapitur*: that euery man setting aside y^e will of God (which aboue al should be regarded) is carried with his owne liking and will in all things. Wherefore as one sayth, *Oremus Deum*

Deum, vt spiritum filiorum det nobis, &c.
 Let vs beseech the Lord to giue vs the spir-
 ites of sonnes and children, that renoun-
 cing our owne will, we may readily & har-
 tely submit our selues to his will, and not
 with lippes, but life, shew that wee praie it
 earnestly, *Fiat voluntas tua*. Thy will bee
 done.

Fistly, praying that his will may be done
 in earth, wee acknowledge euen in this
 worlde also a place wherein God ought to
 rule, and not onely in heauen. And therfore
 are iustly occasioned as oftē as we say this
 prayer, to groane in our spirites, and sigh
 with right sorrowful hearts to see yet how
 farre that is of. To see what disobedience
 there is in euery degree, yea, what stubborn
 rebellio and defiance, as it were, with this
 will of God where it is known, but much
 more to see what thousandes and millions
 there be that knowe it not, what whole na-
 tions, kingdomes, and Countries. And if
 they knowe it not, ill can they doe it. But
 where are these groanes and sighs? Where
 is that plentie of water that gushed out of
 Davids eies for like cause? Assuredly, be-
 loued, if we had sent forth these messengers

to the Lorde, and deliuered these tokens of inward zeale for his glorie and our bretherens good, ere this day long, they had perced the heauens, and the Lorde of the vineyard had sent forth labourers to breede knowledge, knowledge had displaced ignorance & rebellion, and wrought true submission in many thousandes of soules to this heauenly will that here we speak of.

Sixtly, if we did not see this rebellion of the world agaynst the Lord plaine inough, yet doth this herie petition so teach it, that we cannot denie it. For why should we be taught to praye that his wil may be done, if it were done, and that he may be obeyed in thoughtes, wordes, and deedes, if he were not fearefully disobeyed in them all. If then both one and other sheweth it, alas what cause haue we to delight heere to liue and dwell as we do? Nay what true matter herehence may we gather to desie it and to weane our soules fro it as the Lord wil strengthen. It is a place of rebellio agaynst our God, a sink of sin, a cage (if Lord knoweth it) of vncleane birds, a sepulchre, though outwardly faire & painted, yet full of rottē bones, yea rottē bodies, and defiled soules, with

A profitable meditation to wake vs and weyne vs from the loue of this world.

with horrible pollutions. *Mundus totus in maligno positus, in hoc virtus et pietas patiuntur, in hoc mille technæ ad fallendū, quocunq; respicis impurus est totus, et sordescit indies magis magisque, &c.* This worlde is wholy set on mischiefe, in it vertue and godlinesse suffer, in it are a thousand subtilties to deceiue, which way so euer thou lookest in it, altogether impure is it, and the impuritie of it still daily more and more increaseth, sometimes tyrantes disturbe the publique peace, sometimes heretiques oppose the truth, sometimes priuate perils molest and grieue, and what euer comfort yeeldeth it, that is true and permanent? We that had the most pzoofe of the pleasure of it that had euer anie, and by pzoofe might speake what wee founde in them, hath thus deliuered to al eares for euer, that they are vanities all and vexation of Spirite. The worlde will pzomise her seauen peeres seruants faire and wished Rachael, but when performance should be, the commeth Leah with her sore eyes, that is, a subtil sleight to disappoynt thy paine, & a worse reward than thou seruest in hope of. It will pzo-
mise pzo-motion high and lofty to prodiga-
litie,

Ecles. 1.

The world
keepeth not
promise.

litte, but it wil pay the contempt bitter and
griuous for thy beggery, when al is spent
in hope of that promotion. By mariage it
promiseth many comforts, but howe often
payeth it many cares with sops of sorrow,
that soke full deepe. The world is full of
false Prophets that will keep Achab from
good Micheas counsell: full of false mar-
chants that will shew forth the better end
of the peece, and saie the rest is like, when
it is farre otherwise: full of cunning fishers,
that vnder pleasaunt baits haue hidden
hookes to destroy vs if we bite: full of such
golden strumpettes as that of Babylon,
which in cups of gold giue drinke that kil-
leth euen to hell: full of smooth alluring Ia-
hels, which stand in their tent doores & saie
to men, Turne in my Lord, turne in vnto
me, and feare not, but if in they come and
fall to sleepe, the nayle and the hammer
walke, to theyr wofull ende and fall: full of
flattering Iobabs that can saie with a smi-
ling face, how doest thou my brother Ama-
sa, and stab him in that he shall not answer:
full of trecherous Iudasas, that with a kisse
betray theyr dearest maister. And alas
what place is this? Runne over the grea-
test

Ing. 4. 18.

best things that here we haue, or can haue,
 and see what is linked to them. If a man
 haue riches, what feares and cares hath he
 with them? If honours, what burthens
 and feares againe of a fall? If a man haue
 friends, what a do to keepe them? Our bo-
 dies haue diseases, our miudes haue passi-
 ons, neighbors be comfortable, and to liue
 sole is solitarie: yet see discōforts, one tou-
 rtheth our goods by law, another our name
 by slander, this hateth vs, that enuieth vs,
 another flattereth, another deceiueth, an-
 other beareth false wicnesse against vs: with
 a thousand such. And if we be discontented
 and crossed but in one thing (see the misery
 of this wretched world) though we inioy a
 thousand contentes, yet grindeth that daie
 and night vpon vs, and al our contents are
 as nothing to vs, because of that one dis-
 content. The triall was had of that wicked
 Haman, who though he had many & great
 preferments to reioyce in, yet felt hee them
 all eclipsed, and as it were taken from him
 by this one griepe, the life of Mardocheus
 before his face. And what shoulde I saie?
 Would God wee did it often with profite,
 what wee may doe euer with griepe, to the
 better

Note.

One crosse
 counteruaileth
 a thousand
 comforts.

better weaning our selues from this world of woes, euen search and see into the manners of it in euery place, in euerie age, and in euery sort of persons. Shall we not see of all the things that are accounted of, nothing so little accounted of as sinne? Shall we not see iustice solde, veritie weakened, shame lost, and equitie despised? Shall we not see the guilty quitte, and the halter put ouer the innocents head? Shall we not see the wicked aduanced; and the godly depressed, weakened and wronged, and trod vpon? Surely we shall see fooles bid speak, and wise men bid peace. Yea, we shall see euery mans mouth ouer foule with loosenesse, and fewe mens liues gouerned with vertue. Alasse then againe, what a place is this? Shall the sinnes of himselfe make the Apostle crie, *Cupio dissolui*, I desire to bee loosed, and to be with Christ. And shall not all the sinnes of so sinfull a world together with our own, make vs desire it? What pleasure had the good prophet, who for the very sinne that he sawe, hee desired death. Did not our Saviour say it when time was, *Non rogo pro mundo*, I pray not for the world? And shall wee ioy in the place

place so fearefully excepted in the prayer of Christ. If wee thinke heauen to bee our home, are we not so long from home as we are heere? If to depart here hence be to go to lyfe, is not to tarrie heere to abide in death? If that life be freedom, is not this bondage? Finally, if to bee with God bee our true felicitie, to be absent from GOD is it not our sure miserie? But whilest we 2. Cor. 5. 6. are at home in the bodie, we are absent from God, sayth the Apostle, and therfore think of it. What may you now think you beloued, to staie you from a true and Christian lothing of this wretched life in so vild a world. Truly I knowe not, excepte you should vnwisely saie, there be few that doe it, and many that doe it not. Which if you should saie, then must I answer you as he did that said it, *Neque minor eris gloria tua si felix eris cum paucis, neq; pœna leuior si miser eris cum stultis.* Neither shal thy glory be lesse if thou be happie with fewe, neyther thy punishment lighter, if thou be miserable with many. But I hope you are far from being holden in euill with so bad arguments, and therfore I pray you let vs all remember what is sayde vnto vs: Loue not

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1. Ihon 2.

not this world, neither any thing that is in the world. For if wee loue the world, the loue of the father is not in vs. And the Lord strengthen vs.

2. Petri. 2. 7.

Seuenthly, we see heere by this petition and forme of prayer, the verie true nature of a childe of God, namely to desire, & pray heartely, that both in himselfe and others, Gods wil may be knowen and done. Yea, so heartely and earnestly doth he wish this, that to see the contrarie, is a vexation to his soule very vehement and great. And he deliuered iust lot, sayth Saint Peter. vexed with the vncleanly conuersation of the wicked. And, I saw the transgressours, sayth Dauid, and was grieved because they kept not thy word, yea, mine eyes gush out with teares for this cause. But of this some thing was sayde before. The Lord enter not into iudgement with vs euer, for the want of this sorrow to see other men doe euill, saying nothing of our selues, & our owne euill. For how may we answer, not our sorrowing, but our laughing, euen as wee were tickled, to see drunkards, to heare rimers and railers, and idle counterfaiers, tearing their tongues against

Psal. 119. 15.

Laughing at
other mens
faults.

gainst theyr teeth, to the dishonour of God, the gauling or flander of others, and the death of their owne soules for euer without repentance, which in many of them God may worke: but it is small to bee hoped of as yet. God that shall iudge vs knoweth it, and telleth vs now whilst we haue time to leaue it, that wee cannot answer it. The Lord therefore chaunge vs, and wee shall be chaunged, and make the breach of his will to touch vs deeply both in our selues and others.

Lastly wee may note here, if there were no other Scriptures to shewe vs, what an acceptable thing to the Lord the readie and carefull doing of his wil is, by this that our Sauour placeth this petition amongst the first and chiefe desires of his childezen: wee may see our dulnes that must be taught to pray for this obedience, and wee may see Gods rich & great goodnesse that wil giue vs strength to obey him, and then crowne vs for so doing with an immortall crowne, as if wee had done all of our selues. The Lord giue vs feeling. And let thus much suffice of this petition.

A Prayer.



Sweete and gracious Father, how deere both is & ought to be to a good child the goodwill of his earthly Father? And if so, how much more deere to thy child the iust and euer holy will of thee his heauenly father. In deede hee should pray with hart & soule that it may be done. And therefore feeling our onely sweete comfort this, that wee are thy children, wee againe and againe beseech thy maiestie that it may so be. Concerning thy secret will reserued to thy selfe, O Lord let vs neuer curiously bee searchers and seekers to knowe aboue that which is meete for vs to knowe. Much lesse let vs giue our selues by spirites and deuilles and vile meanes to wring out as it were by force from thee the knowledge of tymes and seasons, and matters reserued in thy power: but let vs euer concerning this, bee thus disposed by thy grace in our selues, that whatsoeuer this hidden will of thine shal be concerning

vs,

vs, whether to liue or dye, to bee poore
or rich, to be high or low in this world,
with the same and in the same wee rest
and be contented: saying in our harts as
obedient children, let my God and Fa-
ther do with mee and dispose of mee at
his pleasure. And when it shall appeare
and be reueiled to vs, then euen more, if
more may bee, to be contented, giuing
true and hartie thanks to thy maiestie
as well for wo as well, for little as much,
for lowe degree as high degree, if so thy
pleasure be, taking well in worth as thy
seruant Iob at thy hands euill things as
good things, sower as well as sweet, and
lowring nightes as well as Sunneshine
mornings. Deere G O D make vs euer
blesse thy name with a single hart when
we knowe thy will, and till thou shewest
it, leaue it to thy selfe. Concerning next
thy reueiled will, that is, all that which
in thy worde thou hast layd downe and
declared to bee the duetie which thou
wilt haue performed of vs toward thee,
O Lord of mercie wee beseech thee that
whereas our mindes burning with lusts
are commonly caried to desire and to
doe

doe those things that most displease thee, thou of thy gracious goodnesse wouldest vouchsafe so to chaunge vs by the power of thy blessed Spirite, that we may wil and wish nothing but what thy holy will alloweth. Giue vs faith firme and stedfast in thy Sonne our Sauour Iesus Christ. And to this faith ioyne in mercie a pure and cleane life, graunting vs grace to possesse these vessels in holinesse and honour, and not in the lust of concupiscence, as the vngodly doe. O pardon herein, for the bloud of Iesus, both words and workes straying from thy will. To name them it is vnpossible, for we cannot thinke of them: yet thou knowest them, and with thee is mercie euen for secret faults. Giue vs of thy strength also, O blessed Lord God, that wee may beare and suffer all crosses, diseases, pouertie, cōtemp̄ts, persecutions, and aduersities, with al the changes and chaunces of this mortall life, not onely with cōtēted, but with glad some harts, knowing that it is thy will that wee should crucifie and mortifie our willes. And when that appoynted passing ho-
wer

wer shall come, that earth to earth and
ashes to ashes is to returne , O Lorde
make vs strong to welcome in this also
thy will. And finally what obedience we
owe to thy maiesty, giue it vs good God
that as thy Angelles and heavenly crea-
tures most willingly without grudging,
most speedily without delaies, and most
faithfully without affection and partia-
litie doe their dueties , so wee may per-
forme and doe it, to our liues ende and
euer , as it shall please thee to inable vs,
for his sake whome thou louest, Christ
Iesus thy sonne and our most deere and
blessed Sauour. Amen.

The 4. Petition. *Giue vs this day our daily
bread.*

Two things I haue to aske you heere
touching the order before you come
to the words themselues . First, why
these three Petitions concerning our
necessities followe vpon the other
which concerned Gods glorie . Se-
condly , why of the three this is first,
seeing the other two concerne bet-
ter things?

¶

¶

Math. 6.

To the first, I answer you, that being warranted by the Lord after the seeking of his kingdome and the rightuouſnes thereof, which ought to bee firſt, to ſeeke alſo at his hands whatſoeuer we haue neede of to the maintenance and good of this life, wee hauing done the former in the petitions before, fitly followeth the other now in theſe three. And this is the order that David beſech in his Pſalme: firſt crauing the light of the Lords countenance to bee liſted vpon him, and then aſſuring himſelfe next of peace and ſafetie, the benefites of this earthly life.

Pſal. 4. 6. 8.

Math. 6.

Yea ſir, but doth not our Sauour ſaie expreſſely: *Bee not carefull for your life, what ye ſhall eate, or what ye ſhall drinke, nor yet for your bodie what ye ſhall put on, but ſeeke ye firſt the kingdome of God and the rightuonſneſſe thereof, and all theſe things ſhall be miniſtred vnto you: for your heavenly father knoweth that ye haue need of theſe things?* Why then ſhould wee expreſſely pray for that, which both he knoweth wee want, and hath in mercie promiſed vs?

Although our Sauour ſay, they ſhalbe
miniſtred

ministred vnto vs, in that place, yet doth himselfe bid vs pray for them expressely in this place: and therefore well we knowe by those words there he meant not to exclude this meanes heere. The examples also of his childe which haue done it, and the manifold promises made to all them that shall doe it, which will appeare to vs hereafter, tell vs the same. If you will know the reason why, vnderstande you, not for that he would not otherwise giue them to his children that seeke his kingdome chiefly, except they were by name asked, or for that he giueth them for their asking (which in deede he giueth freely) or for that he hath neede to bee remembred, but in deede that by such prayer wee might witnesse vnto the world that wee acknowledge the Lorde the very fountayne & spring head of all these things also that concerne either bodie or minde, that we might thus learne to depend vpon him fully and wholly and in all things, and whatsoeuer is wanting to vs to flye to him, not to trust in our selues, or in man; or in any arme of flesh whatsoeuer.

Iam. 1. 17
Psal. 37. 5. 7.

What saie you to my seconde demand?

¶ 2

¶ To

To your seconde demaund I aunswer thus, that albeit the things that are contayned in the next petitions bee of more price than those that are contayned in this, yet hath the Lorde set this before them not without cause, euen to releue thereby our infirmitie, which doe not so easely & quickly perceiue or pray for heauenly things as earthly things. The first petition beggeth remission of sinnes: the first, an inuincible constancie and holy fortitude in temptatiō: these are great matters concerning our heauenly life, and therefore not so neere to our dull conceits and knowledge. The matters of this petition are more easie and better felt of vs, and therefore in a most mercifull wisdom our Sauour beginneth with the easier, and so draweth vs to the harder by degrees, that hauing had tryall of his goodnesse in the one, wee might nothing doubt of his mercie in the other. Hauing felt him friendly in matters of lesser good, wee might full accompt of fauour in things of greater good to vs.

Yet must I needs obiekt vnto you the prayer of Agur, which proceedeth not in this order, but first desiring that

that God would remoue farre from him vanitie and lies (matter belonging to the mind) in the second and latter place asketh foode conuenient concerning the body.

Prou. 30. 8.

And I haue already answered your objection sufficiently, if you marked it. For I haue sayde in respect of the matters themselves things belonging to the mind are to go before things belonging to the body, & so no doubt woulde our Saviour haue set them, if he had regarded that onely. But looking from that to our infirmitie & dulnes, he hath placed that first that was best knowne to vs, and so from the more known draweth vs to the lesse knowne: from the easier to the harder, and from the earthly to the heauenly. Like a good teacher that wishing the profite of his schollers, deliuereth to them the lighter lessons first, and milke before meate, that is strong for men.

This order regardeth our infirmitie, not the nature of the things.

You satisfie me well, proceede therefore now, if you please, to the words themselves, this is inough concerning the order.

Content, if this be noted in a worde before: that although wee bee nowe come to matters

matters that concerne our selues and our owne profit and haue passed ouer those that concerne Gods glozy, yet may wee not thinke that wee haue nowe done with the Lord and his honoz quite, but this onely is the difference, that then wee respected the Lorde onely wholly and immediatly, now wee regarde our selues and our necessities with him, and him, as we vse to speake, mediately. For otherwise euen all the thinges we wish and do, must regard the Lorde and his holy honour, according to the Apostle, saying, Whether yee eate or drinke, or whatsoeuer ye do, do all to the glory of God. And according to the confession of Saint Austen, *Sufficiētia vita rectē appetitur, non propter se ipsam quidem, sed ut eam habētes commodius Deo seruiamus.* Things fit for this life are rightly requested, but not for themselves, but that hauing them we may better serue God. The true knowledge of this putteth a notable bitte in the mouth of our vntained desires, and draweth them euer in these worldly commodities to that measure and maner that may stand with the Lords honour. Whereas otherwise when it is forgotten or not known there

1. Cor. 10. 31.

Aug. epist. 121.
ad Probam.

there is no measure in our coueting, no honestie in our vsing, no credit in our leauing them.

Panem.

Nowe come wee to the woorde, and the first as you see is this word Bread. Which both in Scripture and in godly writers is taken diuersly. In the first of Iohn it signifieth Christ himself, because as breade and flesh, meat and drinke are to the vse of this transitorie life, so is Christ sent from the Father to vs, for the getting and keeping of euerlasting life. Iosua sayde, feare not the people of the Land, for they are but bread for vs, that is a thing that wee shall overcome and deuoure. The preacher saith Cast thy breade vpon the waters, that is, be liberall to the poore. Stolne waters are sweete sayth the harlot in the Proverbes, and hid bread is pleasant. By bread there meaning adulterie & pollution of the flesh. In the Prophet Esay, it is called the breade of aduersity, in an other place breade of affliction. Sometimes againe it signifieth the benefites of Christ, as when he sayde, It is not lawfull to take the childrens bread, and to giue it to dogges, that is

Ihon. 6. 48. 51.

Num. 14. 9

Ecles. 11. 1.

Rom. 9. 17.

Esay 30. 20

1. Kings 22

Math. 15.

*Mysticus ser-
mo sacrarum
rerum est
panis for-
tior. Ambr. ser.
14. in Psal. 118*

For this cause
some haue
thought *pa-*
nem to come
of the Greeke
word *πᾶν*.
Gen. 3.

the benefites principally appoynted for the
Iewes, which are children, & to giue them
to you Gentiles which be dogges. Some-
tymes it signifieth doctrine and instructi-
on out of the worde whereby our soules are
nourished as with spirituall bread, no lesse
than our bodies with materiall breade, and
thereupon the want of the word called a fa-
mine, as you haue heard. With many moe
sundry significations if it needed to repeate
them, but let these suffice. Were in this pe-
tition it is taken in his owne proper sence
and signification, for such bread as we eate
and are nourished withall. Yet figuratiuely
it stretcheth it self further than to bread on-
ly, and includeth whatsoeuer is necessary
to the sustentation of this life. So sayth
Saint Austen, *Necessariam corporis exhi-*
bitionem petimus aperte in pane, significantes
quicquid est nobis necessarium. All needfull
maintenance of the body wee aske in this
petition playnly in the word bread, signifi-
ing whatsoeuer is necessary. Nay, so saith
the scripture in many places, shewing this
largenesse of the word. *In sudore vultus tui*
vesceris pane tuo. In the sweate of thy
browes shalt thou eat thy bread. That
is,

is, whatsoeuer thou inioyest in this worlde
of these earthly things, thou shalt come by
it by labour and trauell, and not by breade
onely. When Elizeus bad the king set 2 Kings. 6. 2.
breade befoze them, you see what the king
did, hee made them very good intertayne-
ment. All Iobs kinked came to eate breade
with him, that is, to reioyce and be mery in Iob. last. 11.
all good sort with him: when Abraham Gen. 11.
payed the Angels to stay and hee woulde
set a morsell of bread befoze them, he meant
by bread more than bare breade. When
David sayd, he that did eat of his bread, lift Psal. 141. 10.
vp his heele against him, he meant by bread
familiaritie, trust and credite, and a very
neere coniunction of friendship. So was it
vsuall you see with the Hebrewes, in this
word to cōprehend all necessary sustenance
of the life.

And why thinke you?

Happely because bread is most vsual and
most necessary. For many haue bread that
haue no meat, and they that haue both may
yet better spare the one than the other, al-
though neither well. As I remember the
Duke of Saxonie Frederike, is sayde to
haue caused his people to see, when going
to

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haue caused his people to see, when going
to

A good ex-
ample.

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A profitable Exposition

to hawke one day in the fieldes, and seeing his seruants so carelesly and badly to ride ouer the corne and to spoyle it, when hee came home, commaunded that their meate shoulde bee set befoze them as plencifully as euer, yea and better if it might bee, but neuer a morsell of bread all that day. The seruice being straunge, and no man knowing the cause, at last the good Duke sent them woorde that if they sawe any vse of breade to their comfort, let them learne to take more care of corne hereafter, and not for any pleasure or pastime to ride ouer it, and spoyle it as they had done that day. A worthy example sure for all Princes and Nobles to follow, euer making conscience of the Lords blessings to spoyle them for any vayne delight and pastime. Some other reason may be giuen also of frugalitie, as that we are thus admonished to be content with a litle, and to say with the Apostle cheerefully and heartely: I speake not because of want. For I haue learned in whatsoeuer estate I am therewith to bee content. I can bee abased, and I can abound, euery where, in all thinges I am instructed, both to bee full and to bee hungry,

Philip. 4. 11.

12.

12.

hungry, and to abound & to haue want. I am able to doe all things through the
 helpe of Christ which strengthneth me. ^{13.} Note.

Wee are not taught to pray for gorgeous
 clothes, for stately houses, or for great li-
 uings and honours, but for bread, bread, and
 that but for the day, and therefore a stinc
 made assuredly of our immoderate desires.

If the Lord giue more, be thankfull and
 vse it well, but if he giue but bread, that is
 a litle bec very hartely well content euen
 with that also, for therfore is it only named
 here to teach vs so. *Sit oratio, quæ pro tempo-
 ralibus est, circa solas necessitates restricta.*

Let thy prayer which thou makest for tem-
 porall matters be restrained euer to things
 necessary, saith Bernard. If he þ would
 say in his prayer, for example, sayth Augu-
 stine. *Doñe multiplica diuitias meas, aut da*
mihî tantas, quantas illi vel illi dedisti, puto
eum non inuenire in oratione Dominica quo
possit hac vota coaptare. That is, Lorde in-
 crease my riches or giue mee so much as
 thou hast giuen such an one, and such an
 one, I thinke that man in the Lords prayer
 will find no such direction. When we haue
 foode and rayment, let vs therewith be
 content

Aug. epist. 122.

1. Timoth. 6. 8.

1. Tim. 6 8.

Hebre. 13 5.
6.7.

Rom 13.14.

O thinke of
this, and God
giue strength.

content saith the Apostle for we brought nothing into this world, nether shall we cary any thing out. And they that wil be rich fall into temptation and snares, & into many foolish and noysome lustes, which drowne men in perdition and destruction: for the desire of money is the roote of al euil, which while some lusted after, they erred from the faith, and perced them-selues through with many sorowes. And most sweetly in þe Epistle to the Hebrewes. Let your conuersation be without couetousnes, and bee content with those things that ye haue, for hee hath sayd: I will not fayle thee, neither forsake thee, So that we may boldly say. The Lorde is my helper, neither will I feare what man can do vnto me. Finally take no thought for the flesh, sayth the word againe to fulfil the lusts of it. Thus do you see then very fitly may we learne by the Lords naming of bread only, barely by it selfe, and neither of gold nor siluer, nor other statelynes, to be content with any litle that the same Lorde shall thinke good to giue vs euer: and not greedely to wish for any wanton aboundance. Pray this prayer then

then beloued with your heart, and thinke of this note. For the Lorde knoweth howe fraile flesh misliketh litle, & seeketh much: that walowing in wealth, it might walow in woe an other day: rechelessly ouertaken with the pleasures of this life, through abilitie to haue them, further than GOD wil warrant, when he falleth to reckon.

Why Sir is it not lawfull to pray for wealth and riches?

You haue hearde before that whatsoeuer is needefull to the life of man is included in this word bread, and prayed for here. And you must know also that this needefull is measured according to mens seuerall callings & charges, for great men haue neede of more than meane men, and of both sorts they that haue more charge either of children or other necessary seruants about the, haue neede also of more. Wherefore if their necessities be great abundance, euen that great abundance is lawfully prayed for by warrant both of this petition and much other Scripture. But if we go from necessities, to superfluities, (as in deede the desire of man is) to the ende hee might bathe himselfe in pleasures, that flesh feedeth upon

Some men may pray for more than others may.

Rich Crassus sayd, to be rich was to be able to nourish an army yearly.

Luc. 16. 19.

Prou. 30. 8.

O fearefull
frute.

Deut. 8. 7. &c.

Here is the
danger.

on most greedely, be clothed in purple and fine linnen, and fare most deliciously every day, though wofully he cry when that folly is faded, for one drop of water to coole his tongue in the burning lake: then must wee remember that a wise man prayed not so, but euen flat contrary, saying Lorde giue me not riches (hee meaneth superfluitie aboue neede) and addeth this reason, least I bee full and deny thee, and say who is the Lord. Which reason the more we meditate vpon, the more strong shall we see it: this vsually being a fruite of wanton superfluitie, to forget our God. Beholde sayth the Lord to his people Israel, I will bring thee into a good lande, a lande in the which are riuers of water, & fountaines, and depths that spring out of valleyes and mountaines. A lande of wheate and barley, and of vineyardes and figgetrees and pomgranats, a lande of oyle oliue, and hony: A lande wherein thou shalt eat bread without scarcety, neither shalt thou lacke any thing therein, a lande whose stones are yron, & out of whose mountains thou shalt digge brasie. But beware, least when thou hast eaten and filled

filled thy selfe, and hast built goodly
houses and dwelt therein, and thy beasts
and thy sheepe are increased, and thy sil-
uer and gold is multiplied, and all that
thou hast increased, (beware I say a-
gaine) lest then thy hart bee lifted vp, &
thou forget the Lorde thy God, which
brought thee out of the land of Egypt,
out of the house of bondage &c. Beware
least thou say in thyne heart, My power
and the strength of myne owne hande
hath gotten me this abundance, but re-
member the Lorde thy God. For it is he
which giueth the power to get substāce
&c. You see what a daunger the holy Ghost
hath here discovered in abundance of earth-
ly things to lift our heele against the Lord,
what a vehement caueat he hath giuen, and
as sure as wee liue, it is a thousand to one Psal. 49.
we do it. If riches increase sayth he againe
by his Prophet, set not thy heart vpon
them: as if he shoulde say thy nature is to
do it. And charge the that be rich in this
world, sayth the Apostle that they be not 1. Tim. 6. 17.
high minded, and that they trust not in
vncertaine riches, but in the liuing god.
Why should men be charged, if there were
no daunger. What sayde proude Pharaoh
puff

Exod. 5.

Dan. 4. 19.

A great example.

Hester. 5.

puse vp with his princely pompe, but *Quis est Dominus?* Who is the Lord? What said Nabuchad-nezzar, when his greatnesse was so growne that it reached to the heauen, and his dominion to the ende of the earth, when hee walked in the royall place of Babel, I say what sayde hee? But in the pride of his heart against the Lorde thus: Is not this great *Babell*, that I haue built for the house of the kingdome by the might of my power, and for the honor of my maiestie. And by and by the hande of the Lorde was vpon him. reade it, & reade many times it is a great example. What a damnable dreame was proude Haman in by reason of his grace in Court, forgetting God, hating his Saintes, and so caried in the sinokie cloude of his fauour with the Prince, and his great estate, that he neuer knew where hee was, till he was ready to climbe the tree himselfe that hee had set vp for holy Mardocheus? Can our soules wish a better example to tell vs the danger of earthly greatnes, if the Lorde assist not flyding nature? But these were straungers all from God, you wil say, and therefore no proofes but that wee which knowe more, may

may doe better, though we swim neuer so much in all abundance: well see you then the fault of better, euen by the same. Hezekias a good one, and yet thus deceiued, Dauid a good one and yet so puffed vp, that he numbred his people with a proud conceite, and boasted in his wealth, that it would neuer decay. Whereupon Iob glorieth of it as of a speciall grace vpon him beyond the course of any whom the Lord assisteth not, that hee neuer made gold his hope, neither said to the wedge of gold, thou art my confidence: that he neuer reioyced because his substance was great, and so forth. The heathen knewe the danger, and therefore vsually handled it as a tryed trueth, that prosperitie is hardlier wel indured than aduersitie. Saint Austen sayde it, and knewe it true *Dinitiarum morbus superbia*. The disease of riches is pride, and would God we knewe not to much experience to inferre agaynst all denyals this wofull conclusion in our dayes. And to tell vs all, that honors, and ease, and abilitie, to haue what either man or woman will can wish, or our owne, or other wild heads deuise, banisheth too often religion, and all his exercises, priuate or publicke,

2. Chro. 32. 4.
2. Sam. 24.
Psal. 30.

Iob. 31. 24.

Three good Mothers bring forth three bad children: truth hatred, familiarity contempt, and riches pride.

Too true though too bad.

lique, cooleth and quencheth all heavenly
 heates, forceth away, as too melancholike
 fooes, all sweete meditations of Spiritual
 causes, and giueth the bydle to all damna-
 ble pleasure and dreadfull securitie. But
 they shal know one day, and let vs see now,
 that if the Lorde giue vs but dayly breade
 that is thinges needefull, not needelesse, a
 moderate, a competent, or sufficient portion
 to passe this life along withall, assuredly he
 bee doth that which is safest for vs, in re-
 spect of our great propension to abuse his
 plentie: and good cause we should without
 any muttering for more, be contented with
 it. Yet should greater plentie cause greater
 pietie, greater zeale, greater thankfulnes
 and all good, but alas it is not so. The very
 deuill coulde say that it was no maruell if
 Job feared God, seeing that God had made
 an hedge about him, and about his house,
 and about all that he had on euery side, and
 had blessed the worke of his hands, and his
 substance was increased in the land, and yet
 are not many of vs able to reason thus to
 the stirring vp of our obedience to the Lord
 for his graces to vs, albeit wee woulde bee
 iudged great Christians. The Lorde quic-
 ken

Iob. 1. 9. 10.

ken vs. For assuredly to whome the Lorde hath giuen much, of them hee will require much, and they shall answere him.

It needeth not that wee runne ouer all particulars, seeing thus much now is said, that in the word *bread* is contained all that wee may haue any way neede of to this life?

It were an infinite matter so to do, and in deepe not needefull, therefore let vs consider that we aske herein, foode and raymēt and whatsoeuer we want. Houses to dwell in, Psal. 107. 36. That our chldzen be not

Psal. 107.
109. 10.

vagabonds and begge their bread Psal. 109. We begge peace and quietnes, priuate at home, publique abroad: for this is needfull and a comfortable blessing. 'Better is a dry

Prou. 17. 1.

morsell, if peace be with it, thā an house full of sacrifices with strife. And it is a great goodnes of God, when we may serue him, as Zacharie sayth, without feare, in holynes and righteousnesse all the daies of our life. Therefore the Lord himselve

Luc. 1
2. Thess. 3. 16.

of peace, saith the Apostle, giue you peace alwaies, by al meanes. And if it be possible, as much as in you lyeth, haue peace with all men. Graunt Lord sayth Dauid

Rom. 12. 18.
Psal. 144. 14.

that there be no going out, no leading into captiuitie, neither any complaining in our streetes. Pray for the peace of Ierusalem: Let them prosper that loue thee: Peace be within thy walles, & plentifulnes in thy palaces. Wee pray also for þ bounds of peace, good magistrates. Againe for good health and strength of body, whereby wee may be able to walke in our vocation. For honest name and fame, credit and fauour with men as shalbe good for vs, and a thousande thinges moe that this life hath neede of. Neither do we aske these things in a bare and needy measure onely, but euen in some comfortable measure, that we may not only our selues liue with some cheare, which þ Lord aloweth, but that we may be also helpesfull vnto others. So you haue some tast of the particulars of this generall word bread.

I see here their doubt is plainly dissolued, that make a question whether a Christian may pray for the outward thinges of this worlde, because the Church must bee subiect here to persecution?

It is very true: for here is a short commandement

mandement to do it, Giue vs this day our daylie bread: besides other generall charges in the word. Secondly, wee haue his promises many and mercifull concerning these things, and what he promiseth to giue we may be bolde to aske. Thirdly, we haue the examples of his children, as of Iacob when hee went to Padan Aram, saying: If God wil be with me, and will keepe me in this iourney which I go, and will giue me bread to eate and clothes to put on, so that I come againe vnto my fathers house in safetie, then shall the Lord bee my God. Of Salomon that prayed for foode conuenient, and neither for riches nor pouertie. Of Leapers that prayed to bee cleansed: of blinde men that prayed for sight: of men and women many in the Gospell that prayed for their diuers diseases and infirmities, and were healed of our Sauour without any rebuke euer for their so doing. Fourthly, because the Lord must euer haue a Church, but that cannot be without food, gouernment, peace, health, and such like: therefore it is lawfull to aske them. Lastly, because the asking and expectation of these things is a notable exercise of our faith,

Math. 7. 7.

Psal. 55.

Mar. 10. 29.

Gen. 28. 20.

Prou. 30. 7.

Earthly and outward things are lawfully prayed for, but euer with a condition.

hope and trust in Gods promises. For we cannot assure our selues of these corporall goods, neither aske them, except we bee in Gods fauour, and feele in our selues good comfort of his good will towards vs. By asking therefore wee exercise our faith to beleue the Lord to be our good God: from which goodnesse of his wee looke for these things, so farre as they may be good for vs. Otherwise the Lord might say to vs, you are none of that number that I promised these things vnto. But yet this euer must we note concerning the maner of our prayer, namely, that it be *cum conditione voluntatis*, with condition of his good pleasure, will and liking: and, *in hunc finem ut seruiamus Deo, & proximo*: for this ende that we may serue God, and our neighbour, by them, and with them. For who thus begge the not, are not heard: that is, these things are not giuen them to their good: but although they receiue them according to their desire, yet is God offended with them, and they receiue them to their iudgement. But spirituall things wee may aske simply and without condition, because GOD so hath promised them, and they euer profite vs; as
wee

wee may simply desire the holy Ghost, because the Lorde hath simply and expressely promised him to them that aske him, and so of other matters, whereas these earthly things now are good, and now euill for vs: and therfore left to the pleasure of him that knoweth what is best.

What is the reason of the next word Our, and why is it called Our bread?

Not of merite or of due debt, but in respect of our necessitie which cannot be without it. And see then I pray you, what great Gods we are become by our first parents eating of the forbidden fruite, surely even such as are not able to liue, & haue our being in this world without a peece of bread to support & hold vp, which peece of bread wee are not able to giue our selues, if wee perished ten thousand times for want of it, but we must haue it giue to vs by him that is good in deede. This is the truth of that Serpents saying. You shall not die at al: but God dooth knowe that when yee shall eate thereof your eies shall be opened, and you shall be as Gods, knowing good and euill. Yet cannot this and many thousand of lies moe, make mee leaue

We be goodly Gods that cannot giue our selues a peece of bread.

Gen. 3. 4 s.

Consider this.

hearkening to his hissing. Secondly, it is called our Bread, to teach vs to be content with that portion which he vouchsafeth to giue vs, and not to bereaue anie others of that which is theirs. Either our neighbors of their linings, our seruants of their wages, our workmen of their hire, or any one what soeuer of his owne. For that is not ours that is another mans, and therefore we cannot make this petition to the Lord, but our owne tongues shall bee our accusers to the Lord. For we shall in wordes aske but so much as may truly bee counted our owne, (as being got by such meanes as he alloweth) and yet in deede are not so contented, but rake and rob, and pull from many men that which is theirs, and not ours: How this toucheth many a man, I wishe verie hartely may be concluded by priuie feeling of secret guilt, & not in any broder tearmes layde open by mee. Surely beloued, it is a grievous matter to disable my selfe to pray the Lords prayer or anie part of it: but so doe all they that are not content with so much bread as is their owne, of which they may trulie saie, it is ours, and therefore beware. Thirde, this worde Our, truly confirmeth

firmeth the property of goods, wiues, children, seruants, and such like amongst Christians, contrary to all prophane and brutish community, either by Anabaptists or other heretikes whatsoeuer sought to be establi-
shed. A long and a large matter if it needed a confirmation, or a confutation.

And why doe we saie *Dayly Bread*, or bread for the day?

The Lord hath pleased so to call it, first, to note out vnto vs our mortallitie and fading estate, if he should not euen dayly feed vs. Secondly, to teach vs, that it is our dutie dayly to aske what dayly we neede, and not to make our praier at once for a yeres, or many yeres prouision, because wee woulde take our libertie to praie no more. Thirdly, that thus hee might brydle somewhat our raging hearts, and our endlesse greedie, and insatiable desires. For many of vs are neuer satisfied, neuer pleased with any measure of blessing giuen vs by the Lorde, but euer crauing and crying, more, more. This immoderate humour and sinfull vaine the Lord seeketh heere to helpe, teaching vs to bee so farre from wishing heaps or any wanton delicacies, that we are
content

content with dayly bread, that is, with so much as serueth for that daie, and as shall be fit to p̄serue life honestly, not wantonly. Knowing it and feeling in the faith of a childe of God: that a small thing vnto the iust man is better than greates riches to the wicked and mightie: and againe, if nothing wanteth to them that feare the Lord, that is, no profitable and necessarie thing. The wise man sayth it: The Lord will not famish the soule of the righteous, but he casteth away the substance of the wicked. The King and Prophet sayth, I haue bene young, &c. Cyprian saith, *Quum Dei sint omnia, habentis Deum nihil deerit, si Deo non desit.* And *Fides famem non timet.* That is, since all things bee Gods, howe shall hee that hath God want any thing, except God be wanting to himselfe. Faith feares no famine. Lastly, to assure vs that so well our wants are knowen to the Lorde, as that for euerie daie he can tell what is sufficient, and what we haue neede of. Therefore when it is sayde in the Gospell, Your heauenly Father knoweth what yee haue neede of. We may adde euerie houre, every day, and doe

Psal. 87. 16.

Psal. 34. 9.

Math. 6. 32.

doe it by warrant of this worde in this petition. A most comfortable thing truly to euerie one, and especially to them that haue any great carke vpon their hands, eyther of children or otherwise. For it assureth the that they? God is priuie to their estate, yea so priuie, that he knoweth for euerie day in the weeke, and for euery day in their liues what they haue neede of, both for themselves and their charges, and euen for that cause, namely, that they should knowe it to be so, he hath caused them to praie but for they? dayly bread, not naming anie quantitie, but leauing that to himselfe, who knoweth better than themselves what will serue the turne, and will most assuredly euer send it them. I praie you then thinke of it, and so earnestly thinke of it, as the knowledge and remembrance of it may euer keepe vs from distrust in such a God, and from the effects of distrust, namely, the vse of anie badde meanes to releue they? wats by. For the Lord knoweth our need, and euerie dayes neede, yea, euerie houres neede, and his word is past, that he wil not onely knowe it, but releue it, as shall be best. I will care for thee, I will not fayle thee

1. Peter 5. 7.
Hebre. 13. 5.

thee, neyther forsake thee, sayth the Lorde. And therefore cast thy care in comfort vpon me. What an encouragement also may this be euer to vs, to goe to our knees, and to call vpon our God by prayer, when wee heare how priuie he is to our estate. If we haue a petition to a man, our speedyng often lyeth vpon our vtteraunce: if we speake well we speede well, but if either for feare, or bashfulnesse our tongues faile to tel our case in such full sort as is needfull it should be knownen to the winning of releefe for it, then faile we also often either of all or part of that wee seeke. But (O happie we) it is not so with G O D. If we cannot vtter a word, oppressed with some woe, or otherwise hindered, if we but sigh, he heareth, he seeth, knoweth, and knoweth more fully, than wee coulde tell him our selues in anie wordes if wee did speake. With what a cheere then may we fall before him for any thing we want, and saie, Lord thou knowest what I would haue, though my tongue foulder, my want speaketh: looke vpon me in thy mercie.

It seemeth by this, that laying vp is vnlawfull.

You

You iudge amisse, for Ioseph in the cheape peeres layde vp for deere, and so saued his owne, his masters, and many liues moe, and the Lord directed him to this prouidence. The Disciples of Antioch sent theyr abilitie to the brethren in Iudæa, and it was reserued and layde vp till the famine came that Agabus had prophesied of. Act. 11. 28. Christ badde gather vp the broken meate, and let none of it bee lost, the holie Ghost sayth, the children lay not vp for the Fathers, but the Fathers for the children, warranting as you see, a laying vp: & much more prooofe if it needed is there. Therefore by praying for daily bread, or bread for the daie, we are taught to bee content if the Lorde giue no more, but wee are not forbidden to reserue it, if the Lord doe giue more, for the Lordes giftes may not be cast awaie by anie negligence coloured from this place? Yet must our reseruatiō bee boyde of couetousnesse, made onely in the reuerence of the Lordes giftes, to lawfull endes, and not to trust in anie store, and to robbe the poore and needie when want is.

What shall wee answere then to those
wordes

wordes of Christ, Care not for to morowe, for the morowe shall care for it selfe, &c.

We must aunswere thus, and aunswere trulie, that our Sautour there forbiddeth vs to thinke of the morowe with distrustfulnesse, but not with prayers and labours.

How can rich men pray this prayer that haue bread for many dayes and yeeres.

Because all vse and comfort and safetie of those riches commeth from the Lorde. Which except the Lorde giue, eyther they loose by some accident their goods, or hauing them they haue no power to vse them, or vsing them, they nourish not, as after is proued.

But if it be Our bread, why should we pray the Lord to giue it, the vse beeing to aske that which is not ours?

If it were ours by duetie, you might be thought to saie some thing, but if it be ours but by mercie, as you haue bene tolde, you saie nothing, for thinges in mercie giuen must in a feeling of miserie be asked: & that it is mercy, let Iacob tell vs, that great ser-
uant

uant of the Lordes, who yet confessed that he was not worthe of the least of all the mercies that GOD had giuen him, much lesse are wee. See you further and I praie you marke them, what profitable things this word may teach vs. First, it teacheth vs, that God is the author and verie spring head of all good, be it spirituall or corporall that cometh vnto vs. And consequentlie we are admonished of our miserie, that are not of our selues woorth a peece of bread, but made beggers of it at his handes that onely dooth and can giue it. If we bee not worth so much, surely wee are not woorth the kingdome of heauen and everlasting life. This, little thinke they that like brute beasts sit downe to eate their giuen bread, and rise agayne when they are filled, not once eyther in heart or voice, remēbryng the giuer of it. Let such remember what the Apostle teacheth, that the creatures of God are not sanctified vnto vs, so that wee may vse them with a good conscience, but by the word and by praier. Let them looke vpon the little birdes, which sing so sweetlie in their kind, before they seeke for meat in the morning. It teacheth vs agayne euer so to
get

1. Tim. 4.

*Aues prius dul-
ce melos fun-
dunt, quam
granula que-
runt.*

get our wealth and riches in this life, as we may truely saie and comfortably feelee that the Lord hath giuen them. Which we cannot, if stealth be the means, or vsurie, or oppression, or any condemned way whatsoever. For then the deuill helpeth vs, and when anie losse happeneth of them there is a double grieffe, one at the loosing, and another at the secrete thought of the iudgement of God ouer thinges not well come by. When as if the meanes be good, as right inheritaunce, or true labour with Iacob, to our masters or such like, then are our gettings the gift of God, the blessings of his mercy vpon our labours, and inioyning it euer with a good conscience we lose it also, if so the Lord wil, with a quiet mind, saying with Iob in a Christiā comfort, the Lord gaue, and the Lorde hath taken away: blessed bee the name of the Lord. Fourthly in saying, Giue, wee are taught that albeit we labour neuer so much, being so commanded to do, yet except the Lorde bestow the blessing, our labours cannot attaine to any thing, according to the Prophet, except the Lord keepe the citie the watchman waketh but in vayne, yea in vayne

Iob. 1.

Gen. 3. 17.
 Psal. 128. 2.
 2. Thess. 3. 10.
 Eccles. 7. 7.
 Prou. 14. 23.
 Act. 20. 34.

305-324
vpon the Lords prayer. 325

mayne do we rise vpearely, and goe late to
bed, eating the bread of sorowe, except the
Lord bestow a mercie vpon our paynes and
trauell. With the Lord we haue al things, Psal. 127.
and without him wee haue nothing. If the
earth fructifie, it is not tilled without God.
Psal. 108. 33. Mich. 6. 15. Agge. 1. 6. If he
sayd it truely, *Regnum Persicum crenisse,* *Rex persicus*
apud Herode-
sum.
deo ducente, & ipsis Regibus prompte sequē-
tibus, that the kingdome of Persia florished
because that God lead, and the kinges rea-
dely folowed. Surely al men must say that
by the same meanes, and not otherwise ei-
ther their Countreies, Townes or houses,
haue their good whatsoeuer it is. *Respubli-*
ca dei ope & auxilio multò magis quàm ra-
tione hominum & consilio gubernatur: the *Pro Rabiria.*
Common wealth (saith Tully) is gouerned
by the helpe and hande of God much more
than by any reason or counsell of men. And
ubi non deus, sed mortalis aliquis præst, ibi
malorum nullum effugium. Where man,
not God gouerneth, there is no auoyding
of euill when it commeth vpon them, saith
an other. Againe, *Scitis quod neque multi-* *Plato.*
tudo, nec robur in bello victoriã adfert, sed
qui deo iuuante, magno animo in hostes imperiũ
faciunt,

faciunt, eos non sustinent hostes. We knowe that neither multitude nor strength getteth victorie in battell, but if any stoutly assaile their enemies, God setting to his helping hand, such assault is not euer to be abidden. So haue heathens acknowledged what here Christians are taught, that labour auaileth not to get any bread, except GOD giue it, and giue it dayly. It comfortably assureth vs againe of God his readynes to giue, for otherwise hee woulde neuer haue commanded vs to aske, and say, giue. Last of all we meaning in this petition not only that God should giue vs bare bread, but the healthfull nourishment also of it, and the strength of it, and not onely goods and liuing according to our places and needes but the godly & honest vse also of the same, wee learne by this worde, giue, that aswell this also commeth from God, as the other, a thing either not knowne or somly forgotten of a number. And therefore they robbe GOD of his glory, and ascribe to the creatures that which is the power of the creator, and to the meanes, that which they can not haue, except the Lorde blesse them as meanes, I meane to nourish vs, and to sustaine

stayne vs healthfully and well. For marke
 you what the Lorde sayth to his people Is-
 raell: When I shall breake the staffe of Leuit. 26. 26.
 your bread, then ten women shall bake
 their bread in one ouen, and they shall
 deliuer your bread againe by weight, &
 you shall eate, but not be satisfied. The
 staffe of bread is the strength and power to
 nourish, which you heare the Lord himselſe
 say is giuen and taken away by him. If hee
 take it away, the dainties and delicacie of
 Princes feede them not, but they p̄yne a-
 way in the midst of them all, and if hee giue
 this staffe to it, the pulſe & water that Da-
 niel fed vpon maketh a fayrer face, and gi-
 ueth a better liking than any portion of the
 Kinges meate. See this in rich and poore
 mens children also playnely, the one fully
 and costly fed, yet prospereth not, the other
 seldome fully and euer coursely fed, and yet
 both fat and fayre, and healthy: Such is the
 gift of God that now we speake of, and here-
 in pray for, yea so farre may it be from nou-
 rishing vs, that it may choke vs, if the Lord
 giue not gift vnto gift, and mercy to mer-
 cy, for so did the slye Adrian the 4. and an
 haire an other. The Lord was able to make
 his

1.Kings. 19.8.

Exod. 34.23.

Math. 4.

Cap. 6. 1.

Luc. 12.

his Prophet Eliah to walke fortie dayes & fortie nightes in the strength of a course cake, baked on the coales, & of a pot of water: and the Lord was able to nourish Moses as long in the mount without any meat at all, to tell vs that man liueth not by bread onely, but by euery worde that commeth out of the mouth of God. I said also, the vse of riches came of the Lord, and see your selues if it be not so. Doth not the Preacher say that he had beheld an euill vnder the sunne, and it was a great one, & much amongst men, euē a man to whom God hath giuen riches and treasures, & honour, and hee wanteth nothing for his soule of all that it desireth, but God giueth him not power to eat therof, but a straunge man shall eate it vp. See you and marke it, howe God is not onely the giuer of riches, but euen of the vse also & power to eat of them, which gift he bestoweth and withholdeth at his pleasure. The rich man layd vp for many peeres, but the Lord would not haue him to liue and inioy then the things he had: the vse hee had not, longer then God gaue it. But euen when hee least thought, his soule was called for,
and

and then like a foole he had heaped too much
 by for other men. This is that which the
 wise Syrach sayth: Some man is rich by ^{chap. 11. 18.}
 his care and nigardship, and this is the ^{19.}
 portion of his wages (meaning his re-
 ward is to haue them but not to vse them)
 for when he should beginne to eate of them,
 the time draweth nere that hee must leaue
 al these things vnto other men, and dye him
 selfe. Wherefore I say, praying in this pe-
 tition not onely for the things, but euen al-
 so for the vse & comfort. Whē we say, giue,
 wee are taught that euen the vse also is of
 the Lord. And thus do you see what great
 profite this one worde hath in this petition
 and what we may learne by it.

Why do wee say, giue vs, and not giue
 me?

First, to teach vs to remember our bre-
 thren as well as our selues, to bee carefull
 for them, and to wish them all needfull
 things as to our selues: according to the ^{1. Cor. 13. 5.}
 true nature of Christian charitie, which see-
 keth not her owne things onely, but euen ^{Consider this}
 other mens also as well. Which when it ^{ye couetouse.}
 is considered, what (O Lord) may those
 men say for the quiet of their consciences,
 that

that haue neuer enough themselves, but euen as if God and all his blessing belonged only to them, and that they only should dwell in the world alone, rake and scrape to themselves with might and mayne, but of their brethren they neuer thinke. No, so farre are they from praying for them, that God would giue them their daylie bread, as that if they haue any part or portion of it, they are hartely desirous to haue it from them, yea sicke vpon their beddes often, as was wicked Achab, till they haue gotten Naboths vineyard & inheritance: do these men pray, *Da nobis*, Giue vs good Lorde our daylie bread: that is, giue my brethren as well as to my owne soule, what is needfull to them, & giue al thy children as to me their daylie wants. No no, if they might say it for shame, they would say, giue mee all, and let the rest receiue of me if they will haue ought. But what, they shame to say they shame not to wish: and therefore as often as they say this prayer they abuse the Lord, and it is his mercie that presently hee striketh not so great hypocrisie, as to say vs with lippes, as if they meant many, and mee with heart, meaning but themselves.

Learn

Couetouse
men had ra-
ther pray giue
me then giue
vs,

Learne therefore (beloued) by a common
 word to haue a common hart. It liketh the
 Lord that wee loue our brethren, and it li-
 keth him not that we loue only our selues.
 We say not, giue me, but giue vs : and let
 vs doe thereafter, euen ioyne them in pray-
 er with our selues, and wish them bread as
 to our selues, that is, all necessaries. **Se-** The second
 condly, wee are by this maner of speaking vsc of the
 taught the true vse of such portion as God word vs.
 giueth vs, namely, so to haue it as that o-
 thers haue part with vs. For wee are but
 Stewards of the Lords gifts. And, *non ti-*
bisoli datur quod habes, sed per te dat Deus
alijs. It is not giuen what thou hast to thy
 selfe alone, but by thee **GOD** giueth the
 same to others. His minde being that thou
 shouldest so impart them. Thy meate is
 giuen to comfort others as thou mayst, and **Chap. 31. 17.**
 a ioy it will be if thou canst say with Iob: I
 haue not eaten my morsels alone, but
 the fatherlesse hath eaten with me. Thy
 wooll is giuen thee to clothe the naked, and **vers. 19.**
 a comfort great it is when a man may say
 with Iob againe: I haue seene none pe-
 rish for want of clothing, neither any
 poore without a couering, but their
 loynes

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loynes haue blessed me, because they were clothed with y^e fliece of my sheepe.

32. Iob had lodging, and he thought it giuen

21. to releue the straunger: he had authoritie, and he thought it giuen to helpe the poore in iudgement, not to oppresse them. And so euer haue others of Gods children possessed for others, & not onely for themselves, what the Lorde bestowed vpon them. Wherefore if no other mouth should euer iudge the, their owne mouthes sufficiently charge all miserable wretches and wretched misers of this earth, as often as they pray this prayer, because they say, giue vs, in the plurall number, and yet where they haue receiued they vse it scarce in the singular number, being so farre from releuing others with any comfort they haue, as that they little may finde in their harts often to releue themselves. Let vs be warned befoze wee smart for wretchednesse. Wee pray not for our selues alone, but for others: we receiue not for our selues alone, but for others: and therefore let vs impart the Lords giuen graces both to our selues and to others. So shal we shew our selues children of our heauenly father, who is bound

Note.

bountifull to all, and hard to none, dealing
his gifts in such fauour and fulnesse euer,
that all tongues may speake of his praise,
and all harts conceiue of his mercie. That
God and Father make vs like him in this
and all our dueties. Amen.

The Prayer.



Ightie GOD & most
louing Lorde, after
thinges concerning
thy glorie, it is thy
gracious fauour to
vs frayle wretches,
that we should bold-
ly aske what concerneth our necessities
and wants, promising euen therein also
to be merciful vnto vs, and to heare our
prayers. Wherefore both in obedience
to thy commaundement, and faith in
thy promises, wee throw downe our
selues here before thee, & beseech thee
to giue vs this day our daily bread: that
is, good Lord, as thou hast taught vs, all
things needfull to the maintenance of
this life. Giue vs meate, drinke and clo-
thing

thing for our bodies . Giue vs of the dew of heauen and fatnesse of the earth as thy blessed pleasure shall vouchsafe vs to our good . If it please thee to giue more, O Lorde make vs thankfull , and faithful stewards to dispose thy mercies to our brethren that shall haue neede. If it please thee to giue lesse, & chaunging thy hand to bring vs with thy seruauant Moses out of the Court to keepe a flock of sheepe , and with Dauid from high fauours, to many feares, O God and father mercifull , euen with that portion of bread make vs wel content, & thankfull also euer to thee for it. Remébring well with our selues how thou caredst for these thy seruants and others many in their estate, & hast euen by this word bread , taught vs to bee content with a little. Thy mercies, O Lord, we beseech thee giue vs according to our charges, thou knowest our number , and our needes , and thou feedest the very Ravens that call vpon thee. The eyes of all things wayt vpon thee, O God, & thou giuest them meate in due season. Thou openest thy hande and fillest all things
liuing

liuing with plenteousnesse . To these fa-
uours, O Lord, graunt peace and quiet-
nesse, priuate at home, and publique a-
broade. Let there bee no going out, no
leading into captiuitie, nor any com-
playning in our streates. Peace be with-
in the walles of Hierusalem, O Lord, to
thy good pleasure, and plenteousnesse
in her Palaces, that is, to thy Church
mercie and fauour, we beseech thee. To
this end giue vs, O heavenly father, the
blessing of prudent and godly gouer-
nours . Confirme their harts in zeale
and loue to thee , and make them euer
carefull of thy glorie . Confirme our o-
bedience and truth agayne to them in
thee , and both one and other make vs
thankfull greatly for thy present mercy
in this behalfe vpon vs . If euer people
found fauour at thy maiesties hands, O
Lord our portion hath bene great, must
wee say, and this daylie bread with a li-
berall hande aboue other nations now
many yeeres giuen vnto vs. O deare fa-
ther touch vs with the feeling of it, and
make vs thankfull , and continue this
mercie and louing kindnesse still vpon
vs,

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vs, giuing vs still these cōforts of thine. What wee haue neede of, denie vs not, and what wee haue, with thy fauour, O Lord, and to our good let vs euer haue it, not to our harne and iudgement. So we that be thy people and sheepe of thy pasture, shall giue thee thanks for euer. Heare vs O Lord, O God & father gracious, not for our sakes, but for Iesus Christ his sake, our onely Lord and Sauiour, Amen.

The fifth petition. *And forgie vs our trespasses, &c.*

Now are you come to a petition (as our estate standeth) most sweete & comfortable, most necessary and profitable, wherefore I pray you, euen as fully as you shall thinke conuenient, speake of it, and first of the order as you haue done in the former.

Touching the order of it, Tertullian saith very well: *Quid alimenta proderunt, si illis reputamur re vera quasi taurus ad victimam*, what will any nourishments in this
life

The order of
this petition.

life profit vs, if with them we be accompted
as Oren to the slaughter, Cyprian more
playnely: *Post subsidium cibi, petitur & ve-*
nia delicti, ut qui a deo pascitur, in deo uiuat,
nec tantum praesenti et temporali vita, sed &
eterna consulatur: ad quam ueniri potest, si
peccata dimittantur: after the ayd of meat is
begged pardon of offence; that he which of
God is fed, in God may liue, and care had
aswell of eternall life as of temporall, vnto
which eternall life then is the way open,
when all sins be forgiuen. Wherefore since
in the former we haue craued of the Lorde
what concerneth this life, in these two latter
we begge what concerneth that hereafter.
In the former desiring him to forgiue what
is past, & in the latter to strengthen against
what is to come. Both which our requests
haue grounde vpon his owne promise, and
are directed thereby. For the Lorde in the
couenaunt which it pleased him to make
with his Church hath promised both, saye Ier. 31. 34. &
ing, their iniquitie will I forgiue, and re- 33.
member their sinnes no more: which is
the thing we now begge. And I will put
my lawe in their inward parts, and write
it in their hearts, and will be their God,
and

and they shalbe my people, &c. that is I will assist them with a newe power of Spirit, & confirme them with a further strength to stand hereafter, which is the matter of our next question.

It might seeme to some, by the order of the former petition, and this, that the remission of our sinnes were a matter lesse to be cared for than our dayly breade, because it is set after in this prayer.

If it had not bene sayd befoze in the beginning of the former petition that this order is obserued of the Lord in regard of our rudenes, that he might lead vs from a matter better known, to a matter lesse known: yet truely should they bee very rawe in religion that would thinke thinges onely respecting this life to bee preferred befoze things touching life eternall. God forbid therefore but this order of these petitions notwithstanding, euery Christian man and woman should make it their chiefe care to finde mercy with the Lorde for their transgressions, rather then to inioye ten thousande worlds with all the glory that might be in them, for what would al these worlds profite

profite them when they had lost their owne soules, in them all not able to finde what to giue for the recompence of the same againe: But without remission of sinne there can be no saluation, God not so much as hearing sinners, much lesse sauing them. And therefore iustly our chiefe care to haue sinne pardoned that we may be saued.

Math. 16. 26.

If you would conclude any thing of the order of this petition following, the other conclude this, and that you may doe both truly and profitably, namely that true religion is not the cause of want of daily bread, but our sinnes. And therefore presently after request to the Lord for that, we adioyne the other as the true stoppe and let of the former, if it be not taken away by his mercy: as if wee shoulde say, we request Lord the comforts of this life, the fruites of the ground, and the fruites of our Cattell, butter of Kynne, and milke of sheepe, with fat of Lambes and Rammes fed in Bashan, the blessing of wheate, and the red licour of the grape, but neither these nor any such may we looke for, except in mercy thou take away our sinne, the very stay of all thy goodness from vs, if thou deale in iustice. And therefore

Religion is not
cause of want,
but sinne.

Deuto. 32. 14.

therefore Lord forgive vs our trespases. Let no man then accuse religion for dearth and scarletie, for famine and hunger, but consider his owne desertes, and the desertes of thousandes more, and remember euer both howe these petitions lye, and what also for more playnnes the Lorde himselfe hath spoken by his Prophet Ieremy saying: Your iniquities haue turned away these earthly blessings from you, as rayne both earely and late in due season, with a pleasant haruest & such like: yea your sinnes haue hindred good things from you. Again by Esay: Behold the Lordes had is not shortned, that it cannot saue, neither is his eare heauy that it cannot heare: but your iniquities haue separated betwixt you and your God, and your sinnes haue hid his face from you, that he will not heare. For your handes are defiled with bloud, and your fingers with iniquitie, &c.

Iere. 5.

Esay. 49. 1. &c.

Nowe then to the wordes themselves if you thinke good and of them in order: for that is playne.

The first word is Forgiue, of it selfe so playne that it needeth not any explication, and therefore not standing in that sort vpon it, let vs consider the conclusions that arise thereof to a Christian mind that carefully weigheth what GOD hath spoken. First then it containeth a playne confession of our miserable estate vnto the Lorde, and so teacheth vs that before pardon and forgiuenes, ought to goe a true, faithfull, and vn-fayned acknowledging of our euill what-soeuer. For why shoulde God vouchsafe to pardon, what we, not able in truth to hyde from him, as being God, yet in the strong corruption of our vntamed hearts in deuor to cloke, and doe not lay open in woe and godly sorrow before him. Very mortal mā looketh for confession of a faulte, and wee vse to say that halfe the amendes is made when it is so done, yet may we couer from man very great offences, howe much more may the Lord our God iustly require that being notable to blind him, we seeke not to do so, but in al reuerence of his maiesty and all vehement dislike of our selues and our sinnes, we lay them at his foote and begge his mercy. It is a notable place in the

P

psalme

The hole petition teacheth two things,
quid petamus
Et quid facere debeamus, Petitiō: remitto nobis, &c.

Confession to God.

Psal. 32.

Num. 5. 7.

Iob. 13. 15.

psalme of David teacheth vs this. When he sayth: Whilst I helde my tongue my bones consumed, or when I roared all the day long. for thy hand is heavy vpon me day and night, and my moysture is turned into the drought of Summer, then I acknowledged my sinne, neither hid I mine iniquitie, For I thought I wil confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. See howe before he confessed he found no comfort, and after confession howe hee found no punishment. Looke in the Law of the Lord, and marke these wordes to Moses: When a man or woman shall commit any sinne that me commit, and transgresse against the Lord, when that person shall trespassse, then they shall confesse their sin which they haue done, and shall restore the damage, &c. Confession God required and confession they performed. Although the Lord should kill me sayth saythfull Iob, yet will I put my trust in him, but I will reprocue my wayes, for all that, in his sight, that is I will confesse my euill freely and fully with a single heart, as a wretched

the sinner should do. He that hydeth his sinne sayth the wise Salomon, shall not prosper, but he that confesseth them & forsaketh them shall haue mercy. If wee say we haue no sinne, then wee deceiue our selues and there is no trueth in vs, but if wee acknowledge and confesse our sinne, God is faithfull to forgiue vs our sinne, and the blood of Iesus Christ clenseth vs from all sinne. This is not that filthy shrift in the eare of a filchy liuer inuented in Rome, and throwne downe in Constantinople vpon iust experience of vggly pollution by it, but this is the Lords ordynance performed euer of the Lordes people, to the Lorde himselte. Dauid a sinner hydeth it not, when the Prophet spake, but cryed *peccani*, with a feeling heart and a grieued mind that he had so fallen. That Dauid when hee had numbred the people, and the Lorde offended had sent a plague amongst them, cryed in his wo. It is I, it is I Lorde that haue offended, and these seely sheepe what haue they done? and againe in an other place: Therefore I said, Lorde haue mercy vpon mee and heale my soule for I haue sinned against thee.

Prou. 28.13.

1. Iohn. 1.8.9.

Shrift where
found and
lost.

Psal. 51.

2. Sam. 14.

Psal. 41.4.

Luc. 15. 21.

Luc. 18. 13.

Act. 19. 18.

Math. 3. 6

The straying sonne returning to himselfe and to the estate of sonne seeth and sigheth for passed folly, and confesseth it freely as his bounden durtie, Father, Father, I have sinned against heauen and against thee, and I am no more worthy to be called thy sonne. The humble publicane beseecheth God to be mercifull to him, not a iust proud Pharisee, but a poore sinnefull and wretched Publicane. Wee are here iustly, sayd the thiefe on the crosse, & wee receiue things worthie of þ wee haue done, but this mā hath done nothing amisse: a very plaine confession of a feeling hart. **¶** The Paul had preached against coniuring and sozcery, as we read in that place: what was the fruite of his speaking, & their hearing, but this? Many that beleued came, and confessed, & shewed their workes. Iohn also baptized in the wildernes, but whom? such as confessed their sinnes against the Lorde. Euer therefore before pardon must goe confession, for so euer hath it done as by all these proofes is now plaine. **¶** Priuat to God, if the sinne be priuat, publique to the Church if the sinne bee such as shall moze appeare hereafter in an other place. **¶** There-

Wherefore let vs end this note vpon this first word, Forgiue, and knowe it euer that wee are taught, if wee seeke mercy, not to hide sinne. For the Lords pardon requireth the sinners confession. Couers and clokes, they do but couer the light of Gods countenance, that it shyne not vpon vs, and yet do what we can, wee can couer nothing in deede from his eyes. Wee shewe our will and wee want our wissh: sinne vnto sinne, we grieuously adde, and we deale with our soules as some soze ones with their bodies, concealing their soze till the time bee past, & the body perished. Wherefore euen as often as we shal euer hereafter say this prayer, let vs adde this confession to it: O Lord our grienous trespasses, our many & great transgressions, this blot of our bodies, or spot of our soules whatsoeuer it is in that mercy that hath no measure: forgiue it, dash it, and wash it out, that it neuer appeare againe before thee.

Note.

What Secondly?

Secondly it teacheth vs the long suffering of the Lord, wonderfull and unspeakable towards mankind. Whereby hee beareth, and beareth with vs wretched creatures,

tures, and although we daily and hourly, euer and continually sinne against him, yet casteth hee not away so vnprofitable seruants, but deferreth his anger, spareth his iudgements, and if we turne to him, he turneth most mercifully to vs, and forgiveth heapes of vggly sinne against him. If we wormes and dust should be vsed of any, as he is vsed of many, we would shew our corruption quickly, and reckon vp the fautes committed and pardoned by vs, thinking we had shewed great fauour, & done much for our brethren, if wee had twice or thrise bene intreated by them to forgive them, we would deny at the last and say playnely to them, we might not euer forgive, if they so euer would offende. Yet what are we? as bad as they. If not to them, yet to others, and therefore no such cause we should be so strickt in measure. When often our selues must neede the same curtesie, and request a fauourable hand to strike but softly. But see the Lorde. His puritie blotteth both Sunne and Moone, the heauen & the earth and all the creatures in them both, he offendeth neuer, neither needeth that any should forgive him, and yet is he more fauourable
to

The Lords
great mercy
and our great
corruption.

to his very enemies, than we are to our liked and loued friends. For he spareth the wooꝛst more than we the best, and though they sinne often, yet forgiueth he stil. They aske and he graunteth, they knocke and he openeth, they cry & hee spareth, yea though they haue cryed it ten thousand times forgiue vs our trespasses, and hee euer hath forgiuen very great and grievous ones, yet is he not weary when we cry agayne, and casteth vs of, but he is patient toward vs, sayth Saint Peter, and woulde haue no man perish, but al to come to repentance, and to be saued. **O** deereſt **G D D** what fauour is this, what goodnes is this to so great offenders? Wea marke it here howe we are commaunded whileſt we liue and breathe to pray this prayer, forgiue vs **Lord**, and therefore playnely taught that euen so long there is mercy with **G D D** without wearynes, a gracious open eare to a sinfull suter, and pardou for that sinne that frailtie hath fallen into, and nowe seeketh in a better grace to haue done away. This is great patience that indureth till death being so often prouoked to deny such fauour & withrauiſhed harts for the sweet-

Rom. 6. 1

Rom. 2. 5

Eccles. 5. 4. &c.

nes of it may wee heare and learne it, yet let vs not abuse it, as some haue done, but remember wel what the Apostle sayd when it was objected: shal wee sinne that grace may abound: God forbid. Howe shall wee which are deade to sinne, liue yet therein, and so forth, as followeth there at large. The riches of his bountifulnes & patience, and long sufferance leadeth to repentance, sayth the same Apostle. If to repentance, then not to presumption, if to amendment, then not to continuance in the euill, and therefore take heede. *Punit Deus serò quidem, sed duriter.* Long doeth the Lord stay ere he smite, but hee smiteth home when hee doth smite. Conclude wee then with wise Syrach: Say not, I haue sinned, and what euill hath come vnto mee. For the almightie is a patient rewarder, but hee will not leaue thee unpunished. Because thy sinne is forgiven be not without feare, to heape sinne vpon sinne. And say not, the mercy of God is great, hee will forgiue me my manifold sinnes: for mercy and wrath come from him, and his indignation cometh downe vpon sinners, Make no tarying

tarying to turne vnto the Lord and put not off from day to day. For suddenly shal the wrath of the Lord break forth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in time of vengeance. That houre that the wicked hope for is often denyed, and suddenly they perish without repentance. Therefore presume not.

Thirdly what?

Thirdly, wee learne by this first worde that the remission of our sinnes is of meere mercie and fauour, not for any merite of ours. For marke I pray you how wee are taught to say, not as the debtor sayd in the Gospel, Lord refrayne thine anger toward vs, and wee will pay thee all: but absolutely and plainly, Lord forgiue, that is quite rased out, and pardon without any recompence or satisfaction from vs or by vs. So that euen this petition, if there were no more Scripture, assureth the truth of that doctrine to vs, that by grace wee liue and are saued. Mercie pardoneth, mercie healeth, and mercy doth whatsoeuer God doth for vs. Merite dare not péepe to speake vnto the Lord. Just as the Apostie sayth: We are

Grace proued
and satisfactiō
improued.

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Rom. 3. 14.

9. 11.

11. 6.

Ephes. 17. 2. 8

are iustified freely by his grace, not of works, nay, if of grace, therefore not of works, els were grace no grace. Againe, wee haue the forgiuenesse of our sinnes according to his rich grace. And againe: By grace are ye saued through faith, & that not of your selues, it is the gift of God: with a number such like places. Just also as the Father sayd, *Meritum meum miseratio Domini*: My merite is the onely and free mercie of God: and so long abound I with merits as he aboundeth with mercies: but take the one from him, and take the other from me. For my merite, I say, is his meere mercie. Wherefore most grieuouly doth that doctrine of Poperie robbe the Lord of his true and due honour, when it teacheth satisfaction by man to God for his sinne. For who can satisfie GOD, but his onely Sonne, in whom only he is pleased. And of whom flatly it is sayd, that he is the propitiation, that is, the full, whole, perfite, and all the satisfaction that GOD requireth or can like of in this sense. Mary knewe no other, the Publican knewe no other, Peter knewe no other, nor the olde father when he sayd of Peter, *Lachrimas le-*

go, satisfactionem non lego. Peters teares
 I read of, but of any satisfaction that hee
 made himself to purge his sinne & to please
 God with I reade of none: but of this also
 moze in his proper place, if God will. Let
 vs see the truth, stand in the truth, thanke
 the God of heauen for it, and detest these
 Popish blasphemies against the Lord and
 his deare Sonne. In that precious bloud
 is the father pleased and satisfied for al our
 sinnes, if wee lay holde of it: and for our
 workes they carie greater corruption in
 their bones and bowels, than that so pure
 a God should bee pleased with them, or so
 bggly sinnes euer purged by them.

Chrysost,

Why is it said, forgiue vs, and not for-
 giue me.

To teach vs that which wee are dull to
 learne, namely, not to bestowe our whole
 loue and care vpon our selues, but to de-
 uide it also to our brethren, and euen as
 hartely and earnestly to beseech the Lorde
 to blot out all their offences as our owne,
 and to be mercifull to thē as to our selues.
 But alas beloued, where is this affection
 amongst vs? where is this care of the spi-
 rituall good of our neighbours? Truly it
 is

A great corruption in vs.

is most rare, yea much more rare than can stand with right and true profession of Iesus Christ. If wee doe thinke of our brethren at any time, & wish them well, surely that reacheth but to earthly blessings, to riches, to honors, to fauour and friends in this sinfull worlde, and so wee might see them magnified and exalted in this respect, our desire were answered and wee fully contented. The pardon of their sinnes, and fauour with God by his beloued Sonne, their future ioye in a place of ioye endlesse and eternall, alas we thinke not of, we care not for, God knoweth we seldome (if euer) pray for. Yet is this all in all: for how suddenly fadeth all worldly pompe, if it be obtained, and how often fayle we, and neuer do obtayne it. Wherefore euen in this and euery petition of this daylie prayer, the Lord hath quickned our earthly mindes to loue in a better sorte our neighbours and brethren: and I pray you let vs learne it. Remember how vehemently Moses felt the miserie of the Iewes, if God forgauē them not their committed euill, and how earnestly hee prayed for that forgiveness. Oh (sayth he) this people haue sinned a great

Exod. 32.31.

great sinne, and haue made them Gods
of gold. Therefore now if thou pardon
their sinne, thy mercie shal appeare, but
if thou wilt not, I pray thee rase me out
of the booke which thou hast written.
Remember the words of the Apostle Paul
to the like effect: I say the truth in Christ,
I lye not, my conscience bearing mee
witness in the holy Ghost, that I haue
great heauinesse and continuall sorowe
in my hart. For I would wish my selfe to
be separate from Christ, for my brethre
that are my kinsmen according, to the
flesh. See beloued and marke whererein the
best loue of man to man consisteth and is
shewed, namely, by wishing his spirituall
good, the good of his soule, the forgiuenesse
of his sinnes: and as the Prophet Dauid
sayth, the lifting vp of the light of the Lords
countenance vpon him. O paterne of
loue in this behalfe to their brethren, Mo-
ses and Paule, inimitable of vs, vnlesse the
Lord assist. For where is this heauinesse
of hart and continuall sorowe to see our
brethren sinne, and by sinne to indaunger
themselves here and for euer? Where are
those foulds of teares which Dauid sayd
gushed

Rom. 9.1.

Psal. 4.

Psal. 119.

gushed out of his eyes, because men kept not Gods commaundements. Alas how strange a tale is this to vs! Well, it should not be straunge. Neither Moses nor Paule would haue wished themselves accursed of God, to haue gayned to their brethren ten thousande worldes, or any worldly good whatsoeuer, but to gayne them spirituall good they did it: and therefore much more are wee to care for the saluation of our brethren than for their glorie in this earth, if we will imitate them. Dauid would neuer haue gushed out teares to see them want wealth, but to see them want grace he did. Therefore let vs learne how to loue our brethren wel: let vs learne what most pleaseth and displeaseth God: what most profiteth and hurteth our neighbours, and more hartely pray for the remission of their sinnes than for any worldly good. It is good loue to wish God & his comforts to our friends, and to bee greatly touched with their misdoings toward God. It was for sinne and the effects of sinne that Ieremy saw in the people, and readie to fall vpon them, that made him wish his head full of water and his eyes a fountaine of teares, and that he
had

had a cottage in the wildernesse to sit and
 sorowe in. Therefore much doe wee seeke
 for our brethren, when we seeke the pardon
 of their sinnes at Gods hande for them.
 Now beloued, if wee bee bound to beseech
 God to forgive them their sinnes agaynst
 him, iudge your selues if we bee not bound
 to forgive them our selues their sinnes a-
 gaynst vs. And agayne, what their case is
 that will euery day say this prayer with
 their tongues, and desire God to forgive
 both them and their brethren their sinnes,
 and by and by both goe themselves & with
 many flattering baytes, earnest allurementes,
 & euen almost violent constrayntes pull the
 same their brethren to sinne agayne with-
 out remorse and feeling. Can wee both bee
 mediators for pardon, and tempters to mis-
 chiefe, with God his good liking. Feare-
 fully therefore doe thousands offende and
 thinke not of it. If we will pray for remis-
 sion for our selues & others, we must keepe
 our selues and others, as the Lorde will
 strengthen, from such euill agayne when
 we are pardoned. Away then with this good
 fellowship that tempteth vnto sinne: and if
 any allure you my brethren, if other de-
 nyals

If we be
 bound to be-
 seeche God to
 forgive our
 brethren their
 sinnes, are not
 we our selues
 bound to for-
 giue them?

Alurers of o-
 thers to sinne.

ypals will not serue, aske them whether they haue sayd any prayers that day or no: if they haue not, iudge if that be good companie to go withall or no: if they haue, aske them if they haue not therin besought God to parden both their owne sinnes and other mens: if they haue, how may they then with one breath send forth good and euill, pray for good, prouoke to euill: aske pardon, and doe the thing agayne. So shall Satan flye from you.

The next word is *Our*, & what doth that note vnto vs.

A lamentable
exchange
made.

It sheweth vs what is the qualitie of our riches and wealth, for wee haue playde the merchautes, and transigned with an outlandish rouer called the deuill, and with him we haue dealt by exchaunge. Our barke was freighted with knowledge, with loue, with humilitie, with ioy, with peace, with long suffering, with gentlenesse, with goodnes, with faith, with meeknesse, with temperance, and to go no further, with all grace and innocencie. So that wee might saie of these iewells, that they were ours: but now we haue unladed the bark by subtil perswasion, and freight it a newe with
this

this rouers wares, with ignoraunce, with hatred, with pride, with sorowes, with adulterie, with fornication, with vncleanesse, with wantonnes, Idolatry, witchcraft, debate, emulations, wrath, contentions, seditions, heresies, enuie, murther, drunkenesse, gluttonie, and such like, yea, with all want of grace and impuritie. So that now we must saie the former were ours, and these are ours. This is our lading now, and this haue we profited by this rouer now. Now we must saie, Forgiue vs our trespasses, then might we saie continue thy graces: the was grace our lading, now are we freight til we sink again with sinnes and trespasses. Alasse that this word Ours should be applied to these. But thus are we fallen, and of vs it is now we sayde, that all the imaginations of the thoughts of our hearts are onely euill continually, that we are borne in iniquitie and conceived in sinne, and that wee are not able so much as to think a good thought of our selues. Therefore as I saie, this word in our petition, telleth vs the quality of our wealth, and that our gardens haue growing too much rue in them, and too li-

What is ours
now.

Gen 6.3
Psal. 51.5.

Our gardens
now haue too
much rue, and
to little hearbe
of grace.

*Ambro. de
sacram. lib. 5.
cap. 4.*

the hearbe of grace. Trespases bee ours
nowe, but no trespases were ours once.
This thought Sainct Ambrose of when
he sayd, *Dives eras, ad imaginem et simili-
tudinem Dei factus, perdidisti quod habe-
bas, perdidisti pecuniam, accepisti a diabolo
debitum quod non erat necessarium &c.*
What is our debt but sinne? Thou wast
rich, and made to the image and similitude
of God, but thou hast lost what thou hadst,
thou hast lost thy money, and taken of the
deuill a debt that was not necessarie. The
best waie for vs, is to vnlade agayne this
bad merchaundise that we haue got of this
rouing merchant, by humble prayer to the
Lorde to forgiue vs our trespases, and to
drowne them in the botome of the Sea,
that they neuer more may be seene, aiding
vs, strenghtening vs, and confirming vs
against our greate and grievous weake-
nesse: which the Lorde for his mercie sake
doe.

If you will proceed in order, the word
Trespases is next.

The Greeke wordes which the holie
Ghost hath vled in these places here noted
are diuerse, yet tending to the same matter
as

Math. 6. 12.

er. 1. 14.

Ec. 1. 14.

that he will not giue ouer whilst hee hath
 to spend. For this feeling heart of another
 mans harme, this loue and lenity, this ten-
 der compassion and care for them that haue
 not grace to care for themselves, is preci-
 ous before the Lord. And he often rewar-
 deth losse in this respect sustayned, with
 better measure than lawe woulde haue gi-
 uen either costs or damages. Finally, for-
 gette not also euen many times to reason
 with your selfe thus, I see the fatherlesse
 & widowe many times oppressed for want
 of helpe, and weaknesse go to the wall for
 want of countenance, yea, I see sinne boyn
 out, and vertue boynedowne many times,
 to the greate dishonour of GOD, and of-
 fence of his Church, and I am not touched
 thereat, or at least I spend not a penie, nei-
 ther a dayes traualle to helpe therein, but
 now that my self am touched, and my tran-
 sitorie substance endangered, I am ready
 to goe to lawe, and to spende much, surelie
 this may I do, but that other should I not
 leaue vndone. Yet howe am I more for-
 ward for riches than for vertue, for euerie
 cause of mine owne, than for anie of my
 neighbours. Thus I saie, to reason with

Vb

your

your selfe is most profitable, and wil greatly direct a good minde in this matter wee speake of, namely, how hee may vse lawe, Nowe then I trust you see a bridle put in our mouthes from hasting to lawe, as wee do for euerie occasion, troubling our selues and whole Countries with the vnquietnesse of our natures, and vngodlynesse of our hearts, These conditions and such other obserued, let vs knowe our libertie to vse the Lordes good ordinance for the maintenance of peace, & right, and for the due punishment of oppugners of eyther of them, or of them both. But let vs not abuse to our owne reuenge, what to those endes in Gods mercie to man is so graciously ordained.

God make this coole the vnregenerate humours of a number, and I thank you for it. Now to proceed, I pray you how may we bee sayd to forgiue to our brethren their trespasses, seeing none forgiueth sinne but God onely.

You must consider that in sinne there be two things. First, the euill of the action, & secondly the detrimēt that ariseth to man. The euill of the action, is that impuritie
and

and foulennesse wherewith the law of God,
agaynst which it is contrarie, chargeth it.
And this concerneth the Lord, because bee-
ing by him prohibited, the committing of
it, is also agaynst him. This properlie is
sinne, and the remission of it onely is in the
Lord himselfe. No man is able to doe it.
But the seconde which is the detriment of
hurt that ariseth by that trespasse to a mā,
either in fame or bodie, or goods, as it is a-
gaynst man, so man may remit and pardon
it without anie impeachment of the Lords
gloze. Thus therefore doe wee forgive
trespasses, when wee forgive the harme
that hath arisen to vs by them, together
with all conceiued anger, swelling, indig-
nation, & wrath for the same. The Lords
forgiuenesse is a raising out of the sinne it
selfe, I meane a full remission of the trans-
gression of his law by that trespasse what-
soeuer. Let that man of sinne therefore
looke about him, and all his adherents wel
consider it, how their pardons may runne
with remission both *a pena et culpa*, from
punishment and guilt. They are in these
daies of light, when the Lords mercy hath
made the Sunne of vnderstanding shine

Man doth not
forgiue the
euill or vice of
the action but
the detriment
arising by it to
man.

The Popes
pardons. *A
pena est culpa*
blasphemous.

vpon his Church, and the daie starre arise
 in his childzens harts, compelled to excuse
 theyr hope, by affirming, that hee remit-
 teth but onely the punishment, which by
 law is due to such offence, and medleth not
 with the sinne, as it concerneth God. But
 let them looke if they saie true, when his
 pardons be extāt in this forme that I haue
 named, releasing for money both *pœnam*,
 the punishment, and *culpam*, the fault. It
 wis they wil see it, if y^e Lord be so gracious
 to thē, a pride prophesied as a note of An-
 tichrist. And neuer did the Jewes more
 wrongfully mislike our Sauour beeing
 God as well as man, than we may rightly
 abhorre this monster, being onely man, & a
 most miserable man in many respects, for
 y^e he p̄sumeth to forgiue sins, which none
 cā forgiue but god alone. For, it is I, it is I,
 sayth the Lord, that put away iniquitie,
 and forgiue sinnes. And, the Lord hath
 done awaie thy sinne, sayth Nathan to
 Dauid, not I, nor any man. And this
 might wee learne euen by this forme of
 prayer, if there were no other Scripture.
 For vnto whome doth the Lorde teach vs
 to saie, Forgiue vs our trespasses, but one-
 ly

Esay. 43. 23.

ly to God: Surely if any man or woman,
Saint or Angell coulde forgiue vs, then
were it & should be lawfull for vs to pray to
thē to forgiue vs, & so to chāge this prayer
frō *Pater* to *Mater*, or *Frater*, frō our Fa-
ther, to our mother, our brother, to holy Pe-
ter, holy Paul, or such like. But how spend
I words in a playne matter? it is inough.

Are all men and women to pray this
prayer, or but onely some?

Surely you remember me of that which
is worthe noting, as well as anie thing
that hath bene sayd, namely, how our Sa-
uiour Christ hath sayd vnto all the world,
that there is iust cause to acknowledge thē
selues sinners, and to pray for the pardon
of their sinnes. For whosoever haue neede
to beg anie thing at God his handes, thus
he teacheth them to pray, but the whole
world standeth in neede to begge at Gods
hande, all therefore the whole worlde must
praie thus, Both Iewes and Gentiles,
sayth the Apostle, are vnder sinne, as it is
written. There is none righteous, no
not one. There is none that vnderstan-
deth, there is none that seeketh GOD.
They haue al gone out of the waie, they

Bb 3 haue

Ro. 3. 9.
Read. Aug. de.
natura &
gratia.
Vers. 46.

verf. 23.
Galat. 3. 22.

The error of
the Pelagians.

haue bene made altogether vnprofitable: there is none that dooth good, no not one. Theyr throte is an open sepulchre, they haue vsed their tongues to deceit, the poiso of Aspes is vnder their lippes. Whose mouth is full of cursing and bitternesse, their feete are swifte to shed bloud. Destruction and calamitie are in their wayes, and the way of peace haue they not known, the feare of God is not before theyr eyes. Agayne in the same Chapter, All haue sinned, and are deprived of the glorie of God. And to the Galathians, The Scripture hath concluded all vnder sinne. And if anie man saie he hath no sinne, he deceiueth him selfe, & there is no truth in him. With a number such lyke places. Enter not into iudgement with thy seruant O Lord, sayth the prophet Dauid, for no flesh shall be iustified in thy sight. Wherefore it is not for modestie that wee must praie to the Lord to forgive vs our sinne, as most wickedly the Pelagians affirmed, but for conscience and truth, and as Hierome sayth, *Ex humana fragilitatis, et nostra miseria conscientia*: Uppon true feeling and feare
of

of mans frailtie, and misery, and the iudgements of God due to it. For a prayer conceived for modestie onely, shoulde bee a lie and a fained humilitie. And as Austen presiliie speaketh, *Humilitas statuta in parte falsitatis, perderet premium veritatis*. False humilitie should loose þ blessing that truth should haue. *Non ergo debemus sic laudare creatorem, vt cogamur dicere, imo verò conuincamur dicere superfluum saluatorem*. We must not so prayse our creator, as we be compelled, yea, conuinced to saie, that superfluous is a Saviour. And agayne, *Quia nos creauit, ita simus grati, vt non simus quia sanat, ingrati*. Let vs so be thankfull to the Lord for creating vs, as wee bee not vnthankfull to him for healing vs. With many such like sentēces, noting our too true corruption, and their most highe pride that think they haue attained to such holynesse as þ they neede not saie, *Remitte nobis debita nostra*, Forgiue vs O Lorde our trespasses. Is there anie man now a dayes better than the Disciples? Yet the Lord teacheth thē we see to pray this prayer. And surely as our garments though dayly brushed, yet dayly and still need brushing.

Cathary &c.
Anabap.

Some in the scripture are called iust and vp right: but this is to be vnderstode before God: as Aug sayeth, *Affectu, non effectu* by desire not by deede.

thing agayne, because euer when they are brushed, newe dust and foulennesse lighteth vppon them: euen so our soules and bodies, though many times altered by a gracious pardon from God in Christ, yet daily and still so gathering dust agayne, as that daily and still they neede to bee cleared. And therefore euer must all men praie this praier.

Sinne after
baptisme par-
doned.

Furthermore euen here also haue the Nouatian heretiques a playne fall with their most vncomfortable assertion of heresie, thinking and auouching that there is no pardon for any that after he is baptized committeth any publique sinne. For doth our Sauour here make any distinction of publique or priuat offences, of men baptized or unbaptized, of tymes before or after. No, no, to our great comfort he doth not as hath before bene shewed, but al men hee biddeth pray thus, at all tymes hee biddeth pray thus, and for all offences hee biddeth pray thus indefinitely. And except wee shall make a mocker of the Lord, what hee biddeth aske he is ready to giue, and a sure comfort by his commaundement to pray, may be drawn to my soule that I shal obtayne.

rayne. And therefore litle children these things I write, that pee sinne not. But if any man doe sinne wee haue an aduocate with the Father, Iesus Christ the righteous and he is the propitiation for our sins, & not for ours onely, but also for the sinnes of the whole world. Wea let vs adde to his wordes, but not to his meaning, for sinnes both before and after baptisme.

Nowe do you put me in mind of a question which I only also will aske you. Namely what comfort there is for a frayle creature that after repentance and purpose neuer to offende so any more, yet shall fall againe, euen into the same fault, of frayltie, not of malice?

Surely you name a very notable testimony of our most vile corruption, that solemely professing our repentance for any bad behauiour, and bowing to the Lorde, and with our selues, that no more wee will do so, yet contrary both to promise and purpose, we fall againe into the selfesame offence and sinne. And if the Lord should neuer receyue vs againe after such a transgression, we had but what iustly and greatly

ly wee deserued. Yet is this mercy more,
 not to imbolden to so great impietie, but
 to comfort grieued ones with so great frail-
 tie. Wherefore with desire to stand, and al-
 possible induour against such second falls,
 let vs heare yet what the Lorde sayth, if in
 our great weakenes wee doe fall, I meane
 into the same offence againe after repen-
 tance. For we see the Prophets in euerie
 place exhorte men to repentance, not which
 had once offended, but which with an ob-
 stinate contempt of God had not stayed to
 runne into all kind of wickednes, & which
 after a shewe of repentaunce, yet returned
 to their sinnefull course agayne, the Pro-
 phet Ieremy of all other is full of places, if
 you list to read any, Agayne the Lorde in
 his law would haue dayly sacrifices offered
 sometime in the name of the whole people,
 sometimes in the name of a priuat person,
 aswell for offences committed by igno-
 rance, as for voluntary transgressions and
 falles, which assuredly shoulde not haue
 bene done, except there had bene mercy e-
 uen for second fautes. For the Lord would
 not deceiue his people with vaine figures.
 Thirdly in the Psalmes we very playnely
 see

See that God was intreated to forgive most
hypocriticall and obstinate sinnes: And
nowe in the tyme of his Gospell his good-
nes is not streyted or diminished, but even
nowe also more playnely it is proclaymed
to the worlde, that at what tyme soever a
sinner soroweth from his heart, there is
pardon with the Lorde, without exception
against often committing of the same of-
fence. When the Lord iniopneth vs to for-
give our brethren seuentie times seuen
times, doth he meane newe offences only,
such as they neuer committed agaynst vs
before, or hee meaneth all, whatsoever, or
how often soever fallen into by their frail-
tie: And if so, doth he require more mercy
of man than he the God of mercy wil shew:
or shall the creature excell the creator in
any goodnes? God forbid. See it therefore
and be with comfort most assured of it, that
if wee sinne not seuen times, but seuentie
times seuen times against his maiesty, and
even in the same thing, and so often with
weeping eyes and sobbing soule fall at his
feete for mercy to so great frailtie, there is
mercy with him and pardon to true repen-
tance. But take heede wee turne not the
grace

Beware pre-
sumption.

grace of God into wantonnes & presumption. For if I sucke the libertie out of this doctrine, be sure, I sauoure it to death, and not to life, and what knew I whether euer I shall haue grace truely to repent, what so bouldly and presumptuously I haue dared to commit. When the Apostle sayth, If any man sinne wee haue an aduocate with the Father Iesus Christ the righteous, and he is the propitiation for our sinnes. Doe you thinke wee may tye this to onely such sinnes as were neuer committed before without a very playne and great iniury to that place of scripture? No, no, we cannot, & therefore a true ground of comfort euen for sins often fallen into, so þ frailtie and not loosenes bee the cause, and read the 9. of Daniel, and see if hee confesse not sinne often committed, and as it were in a continued course, and yet dispaireth not of mercy? What meaneth that article of our sayth, I beleue the forgiveness of sinnes? Shall we glose vpon it thus, that is of such sins as I neuer committed but once. Surely if wee doe, it must bee sayd, cursed be the glose that corrupteth the text. For that article compriseth al sinne, before baptism,

Dan. 9. 6.

tisine, & after baptisime, before repentance,
 & after repentance, euer through the course
 of my life in this worlde, whatsoeuer it is,
 howe often so euer I haue slyded into it,
 through frailtie, yet God giuing mee true
 repentance for it, *Credo remissionem*. I be-
 leeu the forgiveness of it. Yea it is the cō-
 fort spirituall, that cannot bee spoken of,
 that God woulde haue his children so sure
 of the pardon of their sinnes, euen of all
 their sinnes, without exception, whereof
 hee giueth them a dislike & true abhorring,
 as that he would haue it an article of their
 fayth so that they should not be sound chri-
 stians if they beleued it not. Lastly euen
 this petition of the Lordes prayer, crauing
 dayly forgiveness of dayly trespasses, dare
 you restrayne it to trespasses committed
 onely before repentance, and exempt all se-
 cond falles after such repentance and pur-
 pose to amend: the Lord forbid. And there-
 fore take it also with the former as a sure
 prooffe of pardon also for these offences. So
 doe you see what answer your question
 hath out of Gods booke, onely therefore
 beware presumption, beware loosenes,
 beware negligence, and due care to auoyd
 these

O sweete.

these seconde falles, say not God is mercifull, and therefore I will sinne. For as hee is gracious to a sorrowfull sinner: so is hee dreadfull to a presumptuous offender, and frailtie shall finde mercy, when boldnes shall find iudgement and wrath for ever.

Surely I see it is a great comfort to a Christian conscience, that the Lord hath put into our daylie prayer this petition, and it mightely assureth vs of his mercie.

In deede it is so, but yet this appeareth nothing so much as it would if our eyes sawe, or our harts felt what loathsomnesse lodged in vs, and what iust matter of eternall confusion wee haue both in bodie and soule, if mercy were not. For this is it that giueth a feeling of the sweetnesse of this prayer, when the Lorde shall graunt vs a true sight of our owne estate, and pearcing eyes into our inwarde deepes. When the Lorde shall inable vs truely to see what a masse of corruption wee are, how vile, how miserable, how polluted in our thoughtes, woꝝkes and deedes, in bodie and soule, in hart and minde, within and without and all ouer, how filthy, how loathsome, and how
abhomini-

abhorrible we are, and when hee shall
toyne vnto this sight a terrour, and a trem-
bling at the true view of Gods most feare-
full iudgement due vnto this estate, and
most firmly tyed vnto it, euen as God is
iust. And I say when the Lord granteth it,
for most assuredly wee haue it not of our
selues, nay wee flatter and deceiue euery
man his owne hart in this point, we thinke
all is well with vs, and wee knowe not our
selues. But what are we? O my beloued,
my heart vnderstandeth not the sinnes of
man, and therefore my tongue cannot lay
them open before you. I say with David,
myne owne sinnes are secret vnto me, and
therefore much more all your sinnes, and
most of all the sinnes of all mankind. Yet
somewhat heare you of the meditation of
my hart, to the better opening of the neces-
sarie and goodnesse of this petition, and
learne by this little to thinke of more, and
to wade your selues into the deepes that
you knowe and I knowe not, when I haue
led you the way as farre as I doe knowe.

I haue before in this petition shewed you
the Herauld of heauen blazeth our armes,
and expresseth our colours, namely, that
we

we are all become abhominable, and there is none y^e doth good, no not one. That no flesh liuing is able to bee iustified in his sight: that none can say my hart is cleane, I am pure from sinne. That the very imaginations of our harts are euill, euen from our youth: that we are not able to thinke a good thought of our selues: with a number such. All which places are not so to bee taken, as if they charged any of vs with a little euill, or fewe sinnes, and small, but they conuince vs of huge and great sinne, and of generall corruption, euen in our wayes, which will verie well appeare if alyke wee compare our selues with the Lordes choyce children commended to vs in the word. Stand before me then I pray thee, whose hart quaketh not for any sinne you knowe in your selues, and tell mee whether you dare, eyther with your tongues say, or with your hearts thinke that you are in as great a measure sanctified, as David was: If you dare not, consider well then what David notwithstanding his greate graces giuen him, sayth of himselfe in his Psalmes, There is no rest in my bones because of my sinne: for
mine

upon the Lords prayer. 385

mine iniquitie is gone ouer mine head,
and as a waightie burthen, they are too
heauie for me to beare. Had David no
rest in his bones for his sin, and haue you
rest in your selfe, and yet dare not compare
with him in sanctification? How commeth
this to passe, but because you neyther see
nor feele what is in your selfe as hee did?
Innumerable troubles, sayth he agayne,
haue compassed mee about, my sinnes
haue taken such holde on me, that I am
not able to looke vp, yea, they are mo
in number than the haire of my head,
and my heart hath failed me. O the dul-
nesse of our feeling, howe shoulde I laie it
before vs better than by such examples? If
Davids sinnes were mo than his haire,
how many are ours thinke you? Surely
more than the sand of the sea: if they had ta-
ken holde on him, what haue ours done on
vs? If he could not for them looke vp,
how may we looke downe? And finally, if
his heart began to shake, how Lorde may
ours but shake and quake, if wee knew our
selues? Judge euen your selfe anie one
that is here, if it be not so, seeing you grant
me you dare not compare with David.

Psal. 40. 12.

C c.

Wounded

Ezra. 9. 6.

Wounded then are wee even to many deaths, and yet we knowe it not. Ponder it with your selfe also what that great servant of God Ezra sayth of himselfe in this case. O my G O D, sayth he, I am confounded and ashamed to lifte vp mine eyes vnto thee my God, for our iniquities are increased ouer our head, & our trespasses are growen vp to the heauen, and wee cannot stande before thee, because of our sinne. And Daniel againe, We haue sinned: wee haue committed iniquitie: we haue done wickedly, yea, wee haue rebelled agaynst thee, and departed from thy precepts. See how no words can contēt him to expresse his guilt withall. Therfore I saie, when the Scripture chargeth vs with sinne, it is no small sinne that we must dreame of, but monstrous corruption and horrible before the Lord, if we could see it all. Yet doth euery one deceiue his owne heart, and being in this most dreadfull and desperate case, feelth it not, but thinketh all is wel, till euen the last houre ouertake vs, & then Satan chargeth vs to the full, & we despaire. But trulie if we learn to charge our selues now
in

In the time of health, our burthen shall not be so great in the time of sicknesse. And therefore I praie you do it, either by many times comparing your liues with these great Saintes of God, or by viewing the commandements, or by any meanes what soeuer, that may bee good and profitable to this effect. And thinke with your selues, that if these chose vessels, notwithstanding so greate graces giuen them, yet groaned vnder such waight of deadly sinnes, alas! what may wee doe that want many thousand degrees of theyr goodnesse, saue onely that we feele not, through a deadnesse of heart, the burthen of iniquitie that is vpon vs. By theyr feeling then, iudge what you ought to feele: by theyr confessions, what you should confesse, and by theyr shiuering feares, what you may many millions of times moze iustly feare. Think also of the punishment temporall and of the death eternal, in that flaming lake of dreadful wo, due and assured to all sinfull creatures for euermore. And see then if it be not sweete to heare of remission of all this euill. See if this petition be not thrice needfull to consciences crying, our Lord is great. *Dei dicere est facere.*

rest God, that woulde bidde vs aske, teach vs and tell vs, yea, will and commaunde vs euerie daie and houre to praie for pardon for iniquitie. For thus do we see thy willingnesse to giue, neuer vsing to bidde vs aske, but what thou art ready to grant euen befoze we aske. Thus do we see our pardon is readie, and though wortheie wee bee neuer once to feele anie inwarde ioy, or outward comfort, yet in thy mercie wee shall finde both, by thy gracious forgiveness of our sinnes. And Lorde of mercie make vs thankfull.

The Prayer.



Lord and Father sweete & mercifull, we fall down in our heartes heere before thy maiestie, & beg thy mercie. For we haue sinned, O Lord, wee haue sinned & done wickedly, & our consciences crieth, thy wrath is due, if we find not mercy. Our thoughtes, our words, and workes haue bene against thy blessed

sed will and commaundement, and stil
 still our most grieuous corruption pul-
 leth vs from thy wayes . We may bee a-
 shamed and confounded to lifte vp our
 eyes to thee , so increased ouer our
 heads are our iniquities, and our sinnes
 so grieuous euen to the heauens . But
 with thee there is mercie, and therfore
 thou shalt bee feared. O L O R D E
 in that mercie lifte vp the light of thy
 countenance vpon vs, and saue vs . Let
 that precious bloud of Iesus Christ dash
 and wash out al our offences, for we flie
 vnto it, and with the armes of our faith
 clasping fast that deere Sauour, wee set
 him before thee as our attonement,
 peace, and propitiation for euer auail-
 able with thee . For his sake, not for
 ours. O Lord heare, O Lord forgiue, O
 Lord consider , and doo it, deferre not
 for thy mercie sake . Comfort our con-
 sciences with that sweet and dropping
 dew of mercie and grace, for they shake
 & tremble at thy iudgementes. Streng-
 then our steppes heereafter for Iesus
 Christ his sake more & more, that they
 may be streighter, and we possesse these
 C c 3 vessels

vessels of ours in more cleannesse, holinessse, and righteousnesse, than we haue done. And forasmuch as it is all repugnant and contrarie to our sinful nature and rebelling bloud, to forgiue other mē theyr trespasses committed against vs without reuenge, and to loue them that hate vs, to praie for them that persecute vs, as thou hast willed, deere Father we beseech thee helpe vs therein, and by thy working power within vs make our hearts so meeke and gentle, that we may gladly & vnfainedly, heartely & wholly forgiue all men that haue hated or hurted vs by word or deed, & that wee may behaue our selues vnto al men, friends and foes, with such mercy, gentlenesse, and kindnesse, as we would desire, not only that they, but also that thou, good Lord, shouldest vse vnto vs. Finally, deere Father, in life haue mercie, in death haue mercy, and euermore haue mercie vppon vs, in that blessed kingdome of thine, for Iesus Christ his sake our blessed Lord & Sauour, Amen.

The sixt and last petition : *Leade
vs not into temptation. &c.*

We drawe now neere an end of this labour, and are come to the last request in this prayer, wherein proceeding as you haue done in the former, I praie you first shew the order of it.



The order is meruailous fit, that after we haue in a stinging wo for them, begged of the Lorde our God most heartely and earnestly the forgiveness of all our sinnes and trespasses already past and done, we should next as obedient children, not agayne to grieue so deere & good a Father, beseeche him for his mercies sake to aide and strengthen vs against that which is to come, that wee may not offend and fault as wee haue done, but by an happie new birth and spirite of power vouchsafed from his heauely grace vnto vs, be able to fight agaynst all sinfull corruption daylie

Cc 4 and

Iohn. 5. 14.

Iohn. 8. 11.

Tit. 2. 11. 12.

Cantic. 5. 3.

and euer being vs, more and more. For in this order speaketh the Lord still still in his word, that if we be made whole wee should sinne no more. That if the grace of God that bringeth saluation vnto al men hath appeared, we should thereby learne to denie vngodlynes and worldly lusts, and that wee should liue soberly & righteously & godly in this present world. And in this order reasoneth euen the spouse her self, I haue washed my feet, and therefore how should I foule them agayne? Wherefore I say as concerning order, after pardon begged for passed sin, most fitly doe wee aske next the power of his grace against what is to come.

Surely it is not onely fit in regard of order, but most necessary also in respect of the thing.

Iob. 15. 16.

In deed it is, and that for these causes: first in respect of our owne corruption and vilenesse, of whome the spirit of God hath sayd by Iob, that man is abominable and filthie, drinking iniquitie lyke water, that is, euen so desiring to sinne, as hee that is thirstie to drinke. Secondly, in respect of the infinite allurementes and delights

lights that sin hath to pull vs on to it from
 God, which we are so far from repulſing &
 gayne ſtanding, that wee readily and moſt
 willingly peeelde to them, except the Lorde
 aſſiſt vs, and inable vs by his ſpirite. Yet
 are thoſe delicates our death both in bodie
 and ſoule for euer, if we followe them. For
 it is true of al men which the Apoſtle ſpea-
 keth of the widow, that ſhe liuing in plea-
 ſure is dead whileſt ſhe liueth ſo. And a-
 gayn, If ye liue after the fleſh, ye ſhal die.
 Of theſe alluremētſ and delights in ſinne
 ſpake the holy Ghoſt when he called them
 the pleaſures of ſinne. And Dauid when
 hee ſayde, Incline not my heart to euill,
 that I ſhoulde commit wicked workes
 with men that worke iniquitie, and let
 mee not eate of their delicates. There
 is alſo a ſubtiltie in ſinne to deceiue vs,
 a deceitfulneſſe in riches to choke vs, and
 therfore moſt needfull this prayer, that we
 be not hindered through the deceitfulneſſe
 of ſinne. Thirdly, in reſpect of the power
 of the enimie which is verie greate. For
 we wreſtle not agaynſt fleſh and bloud,
 but agaynſt principalities and powers,
 and agaynſt worldly gouernours, the
 Princes

1.Tim.5.6.

Hebre 11.25.

Pſal.141.4

Math.13.22.

Cantic.2.15.

Hebre.3.13.

Ephes.6.12.

Princes of darknesse of this worlde, agaynst spirituall wickednesse, which are in the high places, and which farre exceed vs in strength, & therfore great neede haue wee to beseech the Lord to stand with vs, in this battayle to helpe vs. Which we do in this petition. For *Quicquid humana fragilitas cauere aut vitare non proualeat, hic a nobis ab illo propitio conferri petimus.* Whatsoever (sayth Austen) mans frailtie is not able to take heed of or auoid, that do we beseech the Lorde heere may bee giuen vs in his mercie. Lastly, the diligence and indeauour of our aduersarie to winne, and his crueltie if he do winne, is so great, that we haue neede and need agayne to vse this petition: Bee sober and watch (sayth the Apostle) for your aduersarie the deuill goeth about like a roring Lyon, seeking whom he may deuour. His continuall walking sheweth his diligence, and his bloody deuouring noteth his cruelty. Thus haue we the equitie of this prayer, yea, the necessitie of it euer, whilst we liue in this wretched vale of these assaultes and daungers. In respect of which necessitie, no doubt both our Saviour first taught it, and

Aug. serm.

135.

1. Pet. 5. 8.

and also in his worde so often repeateth it. Watch ye and pray ye, that ye enter not into temptation. The spirit in deede is willing, but the flesh is fraile. With such like places. And very truly sayeth Hierome, *Non est nostrarum virium cum hostibus nostris spiritualibus congregari, & eos vincere, sed Dei.* It is not our strength that may ioyne with our spirituall foes, and ouercome them, but the Lord must do it.

Marc. 14. 38.
1. Thess. 3. 5.
1. Timoth. 6. 9
1 Cor. 10. 13.

Is all this but one Petition?

They that make seauen petitions in this Lords prayer do deuide this last into two, to make vp their number, of which sort is Thomas of Aquine, Lyra and others. But the better iudgement is theirs that make but sixe petitions in al, and but one of this. Of which sort againe are Austen and Cyprian, who make this later, as in deede it is, but an exposition of the former, as if hee should haue sayd, to that ende that we may bee deliuered from euill, O Lord leade vs not into temptation. And this whole last petition may fitly be deuided thus, into the petition it selfe, *Ne nos inducas in tentationem,* and into the exposition or interpretation

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tion of the same, *sed libera nos à malo.*

But men do not agree in reading this
petition. For some say *Leade vs not,*
and others say, *Let vs not be led.*

In deede it is true. Some are afrayde
and haue bin, that if they should say *Leade*
vs not into temptation, they should fall
into that foule errour of the Manichees,
that God might be the authoz of euill. And
therefore to auoyd that, they haue thought
rather good to say, *Let vs not be led.* But
both the best and auncientest translation
and reading is the first, and so translated
and read it many a yeere agoe Tertullian
and others of the elder fathers.

And doth not, thinke you, that rea-
ding giue some aduantage to the e-
nemie, that wee make God the au-
thor of sinne?

Not a whit iustly. For as you haue
heard befoze in this booke, it is one thing to
bee authoz of a matter, & an other thing to
bee authoz of y^e forme: in playner termes, to
bee authoz of an action, and of the euill in
the action, or of the action. When the Apo-
stle sayth, in him we liue, and moue, and
haue our being: what meaneth hee but
that

Act. 17. 28.

that God is authoꝝ of all our actions in respect of matter, as wee speake, that is, the motion, power, and strength of body, to go hether oꝝ thether, and to doe this oꝝ that is of God:foꝝ without his helpe we could not stirre:but as foꝝ foꝝme, if it be euill, that is, as foꝝ the coꝝruption, fault and euill of our actions, that is of our selues, and not of God as authoꝝ and woꝝker, though euen of that also he is the guider and gouernour that it shall not passe the limits that he liketh. As in Iosephs bzethzen and many oꝝther examples are playne. Wherefoꝝ wee may not foꝝ want of true vnderstanding how to take them, alter the phrases, and consequently the truth of GOD. You see how the Spirite speaketh: God hardned Exod. 4. 21. the hart of Pharaoh: God gaue them vp Ro. 1. 26. 28. to vile affections, and deliuered them vp into a reprobate minde. The Lorde Esa. 19. 14. mingled among them the spirit of error: God shall send them strong delu- 2. Thes. 2. sions: and a number such. We doth not say, God suffred Pharaohs hart to be hardned, Esay. 63. 17. God suffred them to be giuen to vile affec- Esay. 42. 24. tions, oꝝ to a reprobate mind, &c. But God hardned, & gaue, and deliuered, and ming- 1. Sam. 16. 24. led,

If God suffer,
then doth he
it either a-
gainst his will
or with his wil
if against his
will, then is he
not omnipo-
tent: if with
his will, then
may we as well
say he doth it
as he suffreth
it, vnderstan-
ding it rightly.

See also the
Tom. pag. 38.
&c.
Petr. Martir.
in 2. Sam. 24.

led, and sent. These are all as much as to say, Leade vs not into temptation. And therefore if these may be vsed without making the Lord any author of euil, then may this petition also no doubt in this order: and if in these places wee neede not to chaunge the text and to say, God let Pharaoh be hardened, or God let them be giuen ouer, &c. No more neede wee here to translate or interpret this petition thus, Let vs not be lead into temptation. But to remember euer that though the Lord doe, and bee sayd to leade into temptation, yet is there neuer any euill in him, but either iustice to some to punish sinne with sinne, or mercie to others to trye them and exercise them, that after they haue shewed patience and faith, obedience, humilitie, loue and comfort in their tryalles, he may set a Crowne of great glorie vpon their heads, to their euerlasting life in a glorious kingdom. And in the meane time by those their vertues glorifie his name amongst men here, and incite others to tread the steps of so happie a course. So that what the Lord doth is euer good: and for further treatise of this thing, turne backe agayne to that which

which hath bene sayd before.

Yet it seemeth wee crosse S. James by this reading, who sayth, *If any man bee tempted, let him not euer say hee is tempted of GOD, for GOD cannot bee tempted of euill, neither tempteth he any man. But euery man is tempted when he is drawne away by his owne concupiscence, and is entised, &c.*

Nothing at all truely, if you marke things well. For S. James there descending from outwarde temptations, to wit, afflictions whereby God tryeth vs, to inward, that is, to those lustes whereby wee are stirred vp to do euill, sheweth that euery man is author of those temptations to himselfe, and not God, forasmuch as wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soeuer to stirre vp euill motions in vs, whenceout at length proceede wicked doings, and in conclusion followeth death the iust reward of them. All which is no other than the very same that hath bene said. For wee euer confesse, that although God tempt and leade into temptation, yet neuer tempteth he any man to euill. And why?

S. James

S. James giueth the reason, for God can not be tempted with euill, neither tēp-
 reth he any man (to witte, vnto euill) that
 is, he desireth not euill, and therefore he can
 not be the authoꝝ of euill doing in vs. *Non
 de exploratione, sed de incitatione ad pec-
 candum loquitur Iacobus.* **S.** James spea-
 keth not of the temptations of tryall, but
 of stirrings vp vnto euill, sayth an interpre-
 ter. And it is apparant enough.

Nowe of the next worde if you will, to
 wit, *temptation.*

It is a woꝝde that will minister much
 matter profitable foꝝ the Lords childeꝝ to
 bee stil better and better acquainted with-
 all whilst they liue. And I coulde happely
 wish to speake so of it, as most of this com-
 pany might most bee benefited, and euery
 man, at one time, oꝝ an other, in one thing
 oꝝ an other, feelee mee in his bosome. But
 such grace is the Lordes to giue, and not
 mine noꝝ any mans to take, and therefore
 with humble commending both my speach
 and your profite to his most mercifull di-
 rection, let vs set vpon this treatise. It is
 therefore sayd of the learned, that *tentatio
 est opus diaboli, qua homines pios vel per in-
 stillationem*

stillationem cogitationum malarum, aut per obiectorum occasionem, vel per vitiosa natura inclinationem & affectus, vel per res secundas aut aduersas sollicitat, & impellit ad peccata & calamitates, deo permittente, ut aut certo iudicio propter peccata puniantur, aut explorata & probata fide eorum & constantia coronam vita accipiant. That is, temptation is a worke of the deuil, whereby he solliciteth, and driueth men vnto sins and miseries either by infusion of vile thoughtes into them, or by meanes of objects layd before them, or by inclination of their corrupt nature and affections, GOD suffering him, either that their sinnes by iust iudgements may haue their due punishments, or else their fayth and constancie a due crowne of life after that it hath bene tried & made manifest. This distinction, or description rather, will fully by all his partes appeare either by the story of Iob, of Dauid, or by diuers others in this treatise, if you marke it. Agayne it is sayd of them also that temptations bee of two sorts generally, *Tentatio probationis, tentatio perditionis.* The temptation of tryall, and the temptation of perdition, according

What temptation is.

Iob. i.

2. Kings. 24. 1.

Do

to

Tēp-
tation
of { God.
Man.
Satan.

to which diuision Cyprian may be thought to haue spoken, when he sayd: *Potestas dupliciter Satana aduersus nos datur, vel ad pœnam cū delinquimus, vel ad gloriam cū probamur.* Power is giuen to Satan against vs after two sorts, to wit, either for punishment when wee offend, or for glory when wee are tryed. But desiring altogether a very great playnnes in this matter for diuers causes I chōse rather an other diuision obserued also of some, to say, that temptations are of three sortes, to wit, either of God, of man, or of Satan. For all these are sayd to tempt. And according to these seuerall authōrs as it were of temptations, the word is diuersly and in seuerall significations taken. When God in the Scripture is sayd to tempt, then is the word taken and commonly translated in English to prooue or to trye, because that the drift of the Lord is thereby not to hurt by leading to euill, for so GOD tempteth not. Iam, 1. but to make open & knowne by tryall, either to our selues, or to the world, or to both, either our corruption and malice against him, or else our faith and patience, and many vertues. Thus is it sayd of Abraham

Abraham in Genesis. After these things God did prooue Abraham, &c. What was this proouing or tempting of Abraham, but a mercifull opening both to Abraham himselfe, and to all other, euen to vs at this day, what a wonderfull measure of fayth, loue and zeale to his God he had vouchsafed vnto Abraham. So that both he sawe then, and we see now, what neith-
r we, nor happely he himselfe knew till after this tryal or temptation had had his place.

Gen. 22.1.

This reade we againe in the lawe. Then sayd the Lorde to Moses, Beholde I will cause breade to rayne from heauen to you, and the people shal go out and gather that that is sufficiēt for euery day, that I may proue them, whether they will walke in my lawe or no. That is, that it may appeare both to themselves and others, whether receiuing but that which is sufficient only for one day at once, they will patiently depend vpon my prouidence from day to day. *Probat enim Deus homines, nō quasi ipse experimento indigeat, sed quō magis seipsos norint, & posita omni arrogantiā & inani persuasione, humiliter se in posterum Deo submitāt.* For God pro-

Exod. 16.4.

Exod. 20. 20.

Deutro. 8. 2.

Deutro. 13. 1

ueth not, sayth one, as though he had need of any tryall to knowe any of vs all, but that men may themselves thereby knowe better what is in them, and laying aside all arrogancie and vayne perswasion, humbly submit themselves afterwarde to God. Again, when at the giuing of the lawe the people sawe the thunders, and lightnings, the sounde of the trumpet, the mountayne smoking, and for feare thereof fled &c. then Moses sayd to the people, Feare not, for God is come to proue you, and that his feare may be before you, that yee sinne not. Again in Deutronomy. Thou shalt remember all the way which the Lord thy God lead thee this fortie yeeres in the wildernes, for to humble thee, and to proue thee to know what was in thy heart, whether thou wouldest keepe his commaundements or no. For in affliction either by patiently abyding or by vngodly grudging and repynning, wee shewe what was in vs, though hidde before. Most playnely agayne in the thirteenth chapter: If there arise among you a Prophet, a dreamer of dreams, & giue thee a signe or wonder, and the signe or the wonder come

come to passe which he hath told thee, saying, let vs go after other Gods which thou hast not knowne, and let vs serue them: Thou shalt not hearken vnto the woordes of the Prophet, or vnto that dreamer of dreames, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart, and with all your soule. **Last of all** Iudg. 2. 22. in the booke of Iudges, I will no more sayth the Lord, cast out before them any of the nations which Ioshua left when he dyed, and why: it followeth in the next verse: That through them I may proue Israel, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not. Thus doe we see then howe the Lord is sayd to tempt man, namely when by such meanes as pleaseth him, hee tryeth and proueth man, not to winne any knowledge to himselfe that hee had not before, for how should he that made the heart bee ignorant of any thing in the heart, no, hee understandeth the thoughtes long before, but to the end that the parties themselves, that are thus proued, & others also by them, and in them, may see what

D D 3 before

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before was not serue, either of good vnto prayse, or euill vnto punishment and example to beware. And thus much of this for a while.

Your next member is howe man tempteth.

How man tempteth.

Cicero.

Men is also sayde to tempt sometymes man, and sometimes God. His tempting of man is also sometime in the better part, sometime in the worse. In the better when he doth but proue and try whether further he may trust, as it is wisdom alwaies to do to our friendes. *If or utendum amicis tanquam pratentatis aquis, apta sint vado, an non.* We must vse friends, sayd that wise heathen once, as waters that we haue tryed before, whether they may safely be aduentured vpon, or no to passe ouer. Also when the Father or master leaueth some loose money to see whether his childe or seruant will steale or no, this is a kinde of tempting or trying, yet but in good part, with a number such like, that men to men must and may, as they shal see occasion, vse. To this kind may be referred the Queene of the South, who hearing the fame of Solomon, concerning the name of p Lord, came

1. King. 10. 1.

came to tempt him or proue him with hard questions. In the worse part man doeth tempt man either by questions or actions. By questions when they deale as the Pharisees did about y^e tribute with Christ, seeke to snare and catch their brethren to destroy or hurt them. Such tempters and temptations were those dayes of persecution full of vnder Queene Mary, when no sooner was any apprehended and cōuented before them, but their interrogatories inferred either death of soule by denying a trueth, or death of body by affirming the same. Neither doth yet this world want these tempters by questions, where true religion and knowledge of God ruleth not tongue and heart, and all. Whereupon many innocent soules are trapped ere they wit, and harmlesse hearts not spying hidden driftes, put the collar about their owne neckes to destroy themselves, that is, speake or do simply, what is winched to a vantage they neuer feared, nor thought of against themselves. This needefull therefore with the simplicitie of the doue is the wisdom of the serpent. By actions man tempteth whē either by wordes or deedes of bad example

Math. 22.

Luc. 20. 20.

Gen. 3.

Iob. 2.

Tobia. 2.

Iere. 18.

Prou. 1. 10.

Wisd. 2.

Psal. 1.

they alure other to sinne and euill. Thus tempted Eue her husbände to eate of the apple, Iobs wife her husband to curse God and dye, Tobias wife her husbände to bee weary of well doing, Putiphars wife her seruant to filthines, & those wicked Priests that sayd, Come let vs imagine a deuise against Ieremy, with many such in the Scriptures: of which tempters and temptations that wise Salomon warneth when he saith: My sonne, if sinners intise thee, consent not vnto the, if they say, come with vs, we will lay wayte for blood, and lye priuily for the innocent without a cause, cast thy lot in amongst vs, we will haue one purse, &c. And truely blessed is that man and woman that walketh not in those counsels of the vngodly, standeth not in the way of these aluring sinners, nor sitteth not in the seates of those reprobate scozners.

And how tempteth Satan?

Satan tempteth when hee moueth vs to leaue God and that obedience that wee owe vnto him any way, and to do euil, and therefore looke how many branches of well doing are in the lawe of God implied, euen
so

so many contrary wayes doeth this enemy assault and tempt vs. Of this temptation doeth the holy Ghost speake when he saith, **Math. 4.** Then was Iesus led aside of the spirit into the wildernes to bee tempted of the deuill. And Peter, when he sayd, Ananias **Act. 5.** why hath Satan filled thine heart that thou shouldest lye vnto the holy Ghost. And Paul when he sayth, let man & wife **1. Cor. 7. 5.** come againe together that Satan tempt **1. Thes. 3. 5.** them not for incontinencie. Again, for this cause when I coulde no longer forbear, I sent that I might know of your faith, least the temptour had tempted you in any sort. With a number such like **Gen. 3. & idit pomum Num. 11. carnes, cucumeres pepones. &c.** places, In which assaultes of his hee useth our owne corruption and concupiscence, the worlde, the wicked and many meanes, but the Lord is stronger than they al, if we cleaue to him, either wholly to keep vs y we fall not at all, if it so please him, as others do, or else to rayse vs vp againe, when they haue vs downe vnder their fecte, & to giue vs victorie.

And which of these kinde of temptations do wee pray against in this petition?

Surely

How we doe
pray against
Gods tēptati-
ons.

How against
mans.

How against
Satans.

Surely euen against them all in some
sort. For first as concerning Gods tempta-
tions which more properly may bee called
trials, we beseech his maiestie in this pray-
er that he would deale in mercy and fauour
with vs euermore, and neuer lay more vp-
on vs than hee will make vs able to indure,
but that he would giue issue with the temp-
tation, and helpe vs. Thus farre do we pray
euen against these, as shall further bee de-
clared when we come to the second part of
this petition. Touching mans tryals or
temptations we likewise herein begge of
his mercy that for any questions moued to
vs he would tender his owne glory and ne-
uer suffer our wants to make answer to
preiudice his trueth with the vnbeleeuers,
but that hee would helpe in time of neede
and either keepe vs from apposings aboue
our power to satisfie, or else giue a mouth
and utterance, that no haters of his glorie
may be able to resist, that in our weakenes
he being strong, & glory may be his, as it is
due euer, and we that bee the sheepe of his
pasture may giue him prayse for euer. The
third sort which is Satans temptations, it
is our meaning, that the great mercy of
our

our gracious God would so farre support
vs, that we may neuer be vanquished and o-
uercome of any of them, but deliuered and
saued by him from all euill. And thus you
see howe we pray against them all in this
order, as we shall further shew (I say) here-
after. Yet is this last chiefly meant, to wit,
that forasmuch as our whole nature is cor-
rupt and giuen to sinne, if the Lord forsake
vs we are headdely caried to what allure-
ments and prouocations soeuer we see be-
fore vs, the Lord in mercy woulde deliuer
vs from this promptnes and aptnes of our
natures to admit of sinne, and by his grace
deliuer vs from euill.

Gen. 6.

Let vs not now leaue these things thus,
but euen yet further thinke of them.

And to begin with the first, to witte
Gods temptations or tryals, and of
those, first with those that are of the
right hande, alas howe fewe consider
thus much in prosperitie, that there-
by the Lorde tryeth them, and sear-
cheth out what they are, and how
they will shew themselues to him for
all those blessings.

1. Cor 6. 7.

Most true it is, the more pitie. And yet
doth

Needfull meditations in
prosperitie.

doth the Lorde so in deede, whensoever he powreth his mercies vpon man or woman in this world. For as with a gager he gage them by those blessings, openeth and reueleth what maner of stuffe they are within, thankfull or vntthankfull, kinde or unkinde, humble or proude, carefull or carelessse to please the giuer: finally, whether good or bad, he maketh it scene. Wherefore a little to helpe vs in this tryall, it is good to consider many times of these poyntes. First, how in truth I come by the blessings that I inioy: secondly, to what manner of persons the continuance of them is promised: thirdly, the true ende and right vse of them: and lastly, the fearefull examples of abuse. These things will profite vs if wee knowe them well. Concerning the first therfore, it is too common with both great and small, to sticke in second causes, and to light shooe of the chiefe fountayne and well head in deed. Why we haue health, welth, friendes, mariages, hono^r, credit, offices, children, and a thousand of Gods comfortable fauours in this life, we can alleage many reasons that I wil not stand to repeat. But the reason of reasons, either wee alleage

leage not euer , or it pearceth no further
 within the teeth than the tip of the tongue
 is, The Lorde hath giuen . Iob. 1. Whereas in
 deede the whole course of Scripture tea-
 cheth, that this is the head, and roote of all
 our ioyfull daies and dealings , and euer
 was, and onely is and can bee, either for our
 good, if we vse them well, or for our plague
 if we do the contrary. Ioseph a poore mans
 childe came to a great place in the lande of
 Egypt, if we marke it well when the King Gen. 41. 40.
 sayd to him , onely in the Kings throne &c.
 will I be aboue thee. When he was ouer
 all the Kings Court, and ouer all the land,
 when the King commaunded al his people
 to bee armed at his worde , tooke his owne
 ring of his owne finger and put it vpon his
 hand, arayed him in garments then of the
 richest with a chayne of golde about his
 necke, set him vpon the best Charret he had
 saue one , and all the people cryed before
 him as he ridde , for honoz sake vppon their
 knees, tender Father . Ioseph was also verf. 38.
 wise and full of the spirit of God. Yet least
 wee should prattle prophanely of Fortune
 and lucke , or dote vnderfully vppon his
 gifes, and so robbe the Lorde of his due ho-
 nor,

Gen. 39. 2. 3

Psal.

2. Sam. 5. 10.

1. Chron. 17. 8

1. Chron. 22.

Eccles. 3. 13.

chap. 2. 24.

Ioel. 2. 19.

noꝝ, it is expꝛessely sayde, that the Lorde was with Ioseph, and made all that hee did to prosper in his hand. The Lorde therefore authoꝝ of all his prosperitie and aduancement whatsoeuer. David the yongest brother that little ruddie cheeked Shepheard, from his hooke and his cloake his Sling and Scrip, came to the famous kingdome of Israel, and therein ruled with great honoꝝ and princely maiestie foꝝ his time, yet neither by wisdom nor pollicie of himself oꝝ his frends, but the Lord tooke him from following the Gwes great with young, and made him ruler of his people. And David prospered and grewe, foꝝ the Lord God of Hostes was with him, sayth the text. So that God was the fountayne of all his good. Which as a true childe, and thankfull to his God, the same David afterwarde remembꝛed to his sonne Salomon, when hee tolde him that hee should build a house foꝝ the Lord, and should therfoꝝ prosper because the Lord should bee with him. Salomon againe confessed it, when he sayd that euerie man eateth and drinketh & seeth the commoditie of his labor, this is the gift of God. Beholde I will sende you

you corne and wine and oyle, and you shall be satisfied therewith, and I will no more make you a reproche among the Heathen, sayth the Lord. And againe by another Prophet, The seede shall be prosperous, the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possesse all things. So euer it is the note that the Scripture keepeth, that all prosperitie and well doing in this world is the gift of God, and cannot be attayned agaynst his will. Which lykewise might be shewed in anie particular that can bee named, if we wold take that course. Al which we note not nowe so much to teach a thing vnknown, as to remember a thing not thought of, or at the least not so duely, and often, and earnestly thought of as it should be. I speake what I knowe, and what hidden consciences must needes confesse to be too true. For coulde it be if wee did thus thinke, that there should bee so little care of such a G O D in many, as there is, whose backes be laden, yea, and euen pressed, as it were, downe to the ground, with the hope
of

Zach. 8. 12.

Psal. 23.

of God his mercies? Whose tables richly
 hee hath deckte in despight of their foes,
 whose head with balme he hath refreshed,
 whose cuppes doe ouerflow? No, no. But
 if our wretches hearts did feelee it, and that
 with a power, as these motiōs vse to heade
 in Gods Saints. O my sweete God and
 deere Father, this is thy dooing for thy
 wretche, and all these things that I inioye
 (goe to particulars) they are thy giftes,
 who mightest haue sette mee at the doore
 with my pitcher to begge my foode, and
 farre otherwise haue dealt with me, if thou
 wouldest, I tell you it would wꝛing forth
 ether loue and fruits to such a God again,
 than appeare in many. And therefore assu-
 redly wee thinke not of the fountaine and
 giuer of these things as we should. Amend
 then what is amisse, and giue the Lord his
 due. It is he that hath lifted out of y^e mire,
 and set any with the Princes, euen with
 the Princes of the people. It is hee that
 blesteth the basket and the dow, it is he that
 hath giuen whatsoeuer good thing wee
 inioy, and cursed we if we denie it, or care-
 lessly neglect the sweete meditation of it e-
 uer, But to what end now hath he done all
 these

these thinges: Cruely euen to proue mee
and trye me what I wil do to him againe,
and that it may appeare to the world, and
to mine owne eyes, what maner of man or
woman I am within and in deede; one
that will bee puffed vp and forget both God
and my selfe in prosperitie, or one that will
euen weepe water of myne eyes in y^e zeale
of my soule to please such a father, & griue
that I cannot, as I wish, and most hartely
would. And if I bee the former, that the
Lords iustice may bee warranted, if hee
change my copie: if the later, that my soule
may feelee comfort in so sweete a God, not
onely heaping his mercies vpon me great-
ly, but giuing mee further a chilles heart
withall to loue my kind father so much the
more, which is aboue al. And which in deed
is the very end of Gods mercies and bles-
sings, Let Dauid speake, that man accor-
ding to the Lords owne heart. What did
Gods kindnes worke in him whilst the spi-
rit preuailed: O my God, what shall I
render againe vnto thee for al the mer-
cies that thou hast bestowed vpon me.
What I say shall I render, render againe
as if he should say, I know these blessings
I require

The effect that
prosperitie
should worke
in vs.

require a duetie of mee, a loue, a zeale, a heart, a soule, a mind, a life to the glory and prayse of such a God. And in tructh it is so. For we our selues for our petite benefices require men to be ours in all lawfull sort faithfully, firmly, with tongue, and heart, and hand, with body and goods and al. And what comparison with the Lord? O louing God what can man do for vs like thee, and yet howe care we to please them, and forget thee? O Lorde awake. Remember also what the Prophet complaineth of, saying.

Iere. 5. 23. 24. But this people hath an vnfaithful and rebellious heart, they are departed and gone. And why? for they say not in their heart, let vs nowe feare the Lorde our God, that giueth rayne both early & late in due season, hee reserueth vnto vs the appoynted weekes of the haruest. As if he should haue sayd this effect shoulde Gods blessings vpon them haue, euen earnestly and hartely to make them seeke the Lorde and serue him, and with many a feruent motion to thinke of so good a GOD as in mercy poureth so many comforts vpon vnworthy wretches. And especially marke it that because they did not thus, therefore

therefore he saith they had rebellious harts
 and were gone away. A fearefull sentence
 of a true iudge concerning all vnthankfull
 vsers of prosperitie. Again the same pro-
 phet in another place, They shal come & Iere. 31. 12.
 reioyce in the light of *Sion*, & shal come
 to the bountifulnes of the Lord (why?)
 euen for the wheate, and for the wyne,
 and for the oyle, and for the increase of
 sheepe and bullockes, and their soule
 shall be as a watered garden, &c. See still
 what Gods mercies should wooke in vs,
 euen a reioysing in so deare a Father, and
 not a going, but a running to his seruice
 & worship that is so kind vnto vs. Knowest
 thou not saith the Apostle, that the riches Rom. 2. 4.
 of his bountifulnes and patience: and
 long suffering leadeth thee vnto repen-
 tance. In effect, knowest thou not that if
 God be thy deare, sweete, and tender Fa-
 ther, that thou againe art bound to bee his
 louing, carefull, and obedient childe? In
 trueth it should be so. And if the Lord were
 not in his goodnesse past the reach of any
 mortall braine, he might say also his bene-
 fits had caught a goodly reward or catch
 of my goodnes, for alas what are wee? or

what is our loue: yet since it is his mercy vnmeasurable and vnsearchable to stande so contented, and to seeke no moze, pardoning in his deare Iesus, all imperfections, O my bleloued fathers, and bzyethen what soeuer that vouchsafe your eyes to reade these papers, let vs not deny him, what if he were not such a God as he is, were not worth hauing when wee gaue it, namely our pooze hearts, our weake loue, our hartyp obedience, our care and diligence to bee what with so many mighty mercies receiued we are bound to bee. For truely if giuing man must haue of all honest receiuers not the words onely of mouth, but the sincere affection of the soule, our giuing God must haue the very soule of our soule and all that is within vs for his goodnes to vs. And blessed is that man and woman that loued of the Lord aboue all measure, by his giuen grace loue him againe in their measure as they can. Truely to such shall be euen a continuance of mercy as shalbe good. For then shalt thou prosper, if thou obserue his statuts sayth Dauid to his sonne Salomon, and therefore my sonne, the Lord giue thee only wisdom and vnderstanding

1. Chro. 22.
11.12.

derstanding to do this. Vzziah sought **¶** 2.Chro.26.5.
Lord, & the Lord made him prosper sayth ¶
text, Iotham became mightie because hee 2.Chro.27.5.
directed his way before the Lord his God.
What man is he that feareth the Lord, Psal.25.12.13.
him will he teach the way that hee shall
choose, His soule shal dwel at ease, & his Esay.1.19.20.
seede shall inherite the land. If ye con-
sent and obey, yee shall eate the good
things of the lande, but if ye refuse and Esay.30.23.
bee rebellious, you shall bee deuoured 48.18.
with the swoorde, for the mouth of the
Lorde hath spoken it. With a number
such places in the Scripture. Finally Iosue.17
there is no good thing, saith the Prophet 2.Chro.15.2.
that he shall with-hold from them that
liue a godly life. But I will euen mary Psal.84.11.
thee vnto me for euer, sayth the Lorde,
yea I will mary thee vnto me, in righte-
ousnes, in iudgement, in mercy, & com- Hose.2.19.20.
passion. I will euen mary thee vnto me 21.22.
in faithfulness, and thou shalt know the
Lord, and I will heare the heauens, and
they shall heare the earth, and the earth
shall heare the corne, and the wyne, &
the oyle, and they shall heare Israel, &c.
But if prosperitie and the Lords blessings
haue

haue not this effect in vs, then are they the
 Lordes gagers to discover worse matter
 than happely either the worlde or wee our
 selues did thinke befoze to bee in vs, or at
 least so much to bee in vs, as pride, enuye,
 disdayne, spite, malice, crueltie, vnthanke-
 fulnes, wantonnes, uncleannes, with a
 number such. So that still our ground-
 worke standeth fast, that prosperitie is one
 of Gods temptations, that is one of Gods
 tryers and teachers of man what he is and
 will be that way. It discovered in David
 both to the world and to Davids own eyes
 his great wickednes. For in his prosperi-
 tie he sayd tush tush, this wealth & weale
 shall not decay, in his prosperitie, peace
 and rest from many former griefes he look-
 ed from his turrelle vpon Bersabe Vriahs
 wife with a sinful thought and deede in the
 end. It discovered in Salomon ouermuch
 loosenes, weakenes of minde, & unkindnes
 to God. For his wiues were not as they
 shoulde haue bene, they were chosen amisse
 of him, & he made an Idolater by the &c.
 Manasses exalted to a kingdome bewray-
 ed manners farre vnseemely for the mea-
 nest in the worlde. The Israelites in their
 prosperitie

David.
 Psal. 30.

Salomon.

prosperitie how euer, euer forgoat they God
 and waxed wantons, yea grieuous sinners
 against his maiestie. Howe sad was that
 pong man that was so wealthie when hee
 was bidden sell all. So that what shoulde
 haue lift vp both heart and soule to a good
 God, that pressed downe mightily and re-
 ueyled a secret both to himselfe and others,
 euen an vnwillingnes to forgoe, for God,
 what God in mercy had lent vpon that con-
 dition: what bewrayed that rich glutton in
 his prosperity but pride, couetousnes, wan-
 ton delicacie, contempt of the poore & such
 like. Those vnkind guesstes bidden to the
 wedding, what bewrayed they in their pro-
 speritie, the rich farmer, the wealthie mar-
 chant they would not come, and the mari-
 ed man drowned in his pleasures, he could
 not come. Herod in his robes and chayre
 of estate bewitched with the flattery of the
 that cried, the voyce of God and not of a
 man, reueyled what hee was in his most
 fearefull and soden fall. The Loyde smote
 him and he was eaten of lice. Charge ther-
 fore them that are rich in this worlde
 sayth the holy Apostle that they bee not
 high minded, and that they trust not in

Nchem. 9. 24.

16.

Math. 19. 22.

Luc. 12.

Luc. 14.

Act. 12.

1. Tim. 6. 8.

Deutro. 8. 7.
&c.

uncertain riches, but in the liuing God. &c. as if he should say they haue need, not of gentle and soft admonition, but euen of deepe and dreadfull charges to take heede. So dangerous a thing is prosperitie to a frayle man. When thou shalt come into the good land that I shal giue thee, that floweth with milke and hony, that is with all blessings, wherein are riuers of waters, and fountaines, and depths that spring out of valeyes, and mountaines, a land of wheat & barley, of vineyardes, figgetrees, and pomegranats, a lande of oyle oliue and honey, a lande wherein thou shalt eat bread without scarcitie, neither shalt thou lacke any thing therein, a land whose stones are iron, and out of whose mountaines thou shalt digge brasse, and when thou hast eaten & art filled, comming to houses that thou buildedst not, and vineyards or gardes that thou plantedst not, then, then beware thou forget not thy God, and him that gaue thee al, neither bee lifted vp, sayth the Lord. As if he should say, then is the daunger, if euer, that thou wilt waxe wanton, bathe thy selfe in pleasures, melt away

away in daintie curiositie, or curious daynties, and lift vp thy heele against a kinde God, bid him adieu, and take thy leaue of true and due obedience for all these mercies. And therefore then, then take heede & beware. Which assuredly that wise Agur remembring, and considering, well prayed that hee might not haue too litle, least I steale, saith he, and take the name of my God in vayne, neither yet too much, least I be ful, and deny thee and say, who is the Lord. Others in their tymes knewe it, and therefore wrote diuers thinges this way: *Felicitas & moderatio diuini conubernium habent.* Prosperitie and moderation dwell in two houses. His meaning is, hardly they are founde dwelling together. *Raro bona fortuna bonaque mēs homini datur.* Seldome is good fortune (that is prosperitie) and a good heart giuen to a mā together. *Magna felicitatis est a felicitate non vinci.* It is a great felicitie not to be overcome of felicitie. With a number such like sayings. Wherefore to go no further, we see how the Lord tempteth vs, trieth vs by prosperitie, to the discovering & opening of our hidden secrets either good

PROV. 30 8.

of euil, and for the Lords sake thinking seriously of it, let euery man and woman particularly view what breaketh out of them for al the mercies that are vpon them. And I say no more.

You sayd an other of the Lords temptations or tryalles of man was aduersitie, & therefore I pray you also touch that.

True it is: sometimes y^e Lord trieth one way, & sometime an other, & many & often times by this deepe gager of mē's hartes aduersity, & the crosse. For so saith y^e scripture. Thou shalt remember all the way which the Lord thy God led thee this fourtie yeeres in the wilderness, for to humble thee, and to prooue thee, to know what was in thy hart, whether thou wouldest keepe his commandements or no. And, Feare none of these things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shall cast some of you into prison, that ye may bee tried, and ye shall haue tribulation ten daies: bee thou faithfull vnto the death, and I will giue thee a crowne of life. Againe, Because thou hast kept the word of my
patience

Deutro. 8. 2.

Reue. 2. 10.

Chap. 3. 10.

patience, therefore I will deliuer thee from the houre of tentation, which will come vppon all the world, to trie them that are on the earth. Which places with many mo that might be alleaged, teach vs evidently, that thus the Lorde trieth his childe, when it pleaseth him, euen in the furnace of aduersitie, causing them therby, not vnto him, who knoweth all things before, but vnto themselves and the world, to discouer and open what before was not so knowne, namely, either patience or grudging against the Lords visitation: as in examples plainly wee may see. Abraham wayted a long time for his wished childe, and that delay of the Lords was his great triall. What opened it in Abraham, but a most singular faith, before not so well known to men, that euen aboue hope hee beleued vnder hope, that hee should haue what was promised, & not weake in faith, considered neither his own bodie, which was now dead, being almost an hundred yeres old, neither the deadnes of Saraes wōbe: but without doubting rested fully assured, that what the Lord had sayd he was able to do. Iacob

won.

Rom. 4. 18.

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wonderfully tossed with the waues of much bitter aduersitie by his wiues, by his children, by his friends, and euery day almost by one thing or other, yet euer shewed forth a patient hart, a beleeuing hart, and many great vertues, of all Gods children to be many times thought of. And so was affliction a discouerer of his good graces to the praise of God the giuer, the true commendation of himselfe the receiuer, and all our examples that consider them. How did aduersitie manifest in Ioseph againe þ gifts of God? What a faith did affliction in her daughter bewray and lay open to all men in the woman of Canaan, when the Lord Iesus gaue this testimonie of her, O woman great is thy faith, be it vnto thee as thou wilt? So that you see where the Lord had wrought any good, there this trier and gager of the Lords aduersitie opened it, and reueiled it to his glorie. Now looke at other some, and you shal see an other course or other effects of this temptation. The childre of Israels case in Egypt is knowne vnto vs, how greuous and euen marvellous their bondage was, as also how the Lorde sent Moses and Aaron to deliuer them.

Math. 15.

them. Who at their first comming were welcommed and reuerenced of all the Elders greatly, they then expecting by them a release from those woes. But after a while when the King increased their affliction, and charged the taskmaisters to deliuer them no more straw, and yet to require the whole number of bricke, vpon sharpe punishment, if they performed it not, what then betwaped this tryall in them? We see and consider. They flye vpon the Lords Ministers and messengers with an open mouth, with raging passions, & the Lord looke vpon you, and iudge you, say they. For you haue made our sauour stincke before Pharaoh, and before his seruants, in that ye haue put a sword in his hande to slay vs. When they were in feare of Pharaohs host pursuing them after they were deliuered, they did the like: when they wanted water they did the like: when they wanted victuals they did the like, and their murmurings, grudgings, and cursed speakings are euen fearefull when wee reade them. So that we see now in these how aduersitie betwaped corruption, incredulitie, impatiencie, and many foule faults, hidden before

Gen. 5.

Gen. 14.
Chap. 15. 24.
Chap. 16. 3.

before from men, and happely even from their owne eyes. The like might be shewed in many moe. Euen the Apostles themselves declared their weaknesse when they were thus tried by the apprehension of their maister and they fled away. Peter more than all the rest, when a poore mayde made him denye, and euery question redenye, and forswear. Euery way therefore aduersitie is a tell tale. And being sent in the wisdom of the mightie GOD to any man or woman with commission to examine them and to discouer them, it doth in deede effectually, and quickly shewe what is within. If faith, patience, hope, humilitie, loue of God, and such like vertues bee there, so he sheweth by and by: and if not, so he sheweth also without partialitie, and maketh euen a world often witnesse of it. Cruelly therefore, sayth Iesus Syrach, The fornace trieth the potters vessell, and affliction trieth the iust and godly. And Salomon, as siluer and golde is tried by fire, so doth God proue and trie the harts of men. Your fathers (saith Iudith) were tempted, that they might bee tried and proued, whether they truly from their heart worshipped

Syrach. 27. 5.
Prou. 17. 3.

Iudith. 8. 21.

shipped G O D . The want of the true knowledge hereof maketh many hastie Judges & iudgements in the worlde, men by and by entring into some euill conceipt of their estate with G O D, whom they see in this case.

Truely it is too true. For euen as the Prophet sayth of the head, so is it found in the members, they are iudged as plagued and smitten of God, wee hide as it were our faces from them, they are despised and wee esteeme them not.

Esay. 53. 3.

A very greuous fault in whosoever doe so, and checked with the practise euer of the liuing God vppon his children, and many sweete and true comforts out of the worde. For, what sonne is it, sayth he, whom the father chasteneth not? As if hee should say, there is none, neither euer was, or euer shalbe. But euen all and euery one lesse or more is thus tempted, tried and proued of God in time. And therefore, if ye bee without correction, whereof all are partakers, then are ye bastards and not sonnes. Whosoever will be my disciple, let him take vp his crosse and followe me.

Hebr. 12. 7.

vers. 8.

Math. 16.

Aa. 14.

Hebr. 12. 5.

Iam. 1. 12.

In the confe-
rence of fayth
and frailtie.

me. For through many tribulatiōs must the entrance into Gods kingdome be. Wherefore forget not (saith the Apostle) the consolation which speaketh vnto you as children : My sonne despise not the chastining of the Lord, neither faint when thou art rebuked of him . For whome the Lord loueth he chastineth, and hee scourgeth euery sonne that hee receiueth. And Iames againe most comfortably : Blessed is the man that indureth temptation, for when he is tried he shall receiue the crowne of life which the Lorde hath promised to them that loue him. But my purpose is not to enter into this common place now, I haue done it elsewhere, and there is scarce a leafe of the whole scripture that stayeth not our harts against this hellish conceipt, that aduersitie, affliction, and these crossing tryalles, or trying crosses should import an angrie God towards vs euer. God forbid . The truth is otherwise, as I say.

And I also very willingly confesse it. But yet giue mee leaue I pray you a little. This generalitie in my opiniō contenteth not euery man : for oftentimes

tentimes when a man confesseth the generall, namely, that the Lorde by aduersitie proueth his children, yet fayleth he in the particular, & looking at his owne estate entreth into some feare, & yet not in such & such a sort hee dealeth with any but whō he hath cast off. And therefore in my opinion it should not bee amisse to deriue the generall into particulars, and to shewe some seuerall tryalls of this kinde, with their comfortes or examples out of the word of God.

Afflictions
inward or out-
ward.

Let it be so since that contenteth you. And then taking this course let vs remember that these things are eyther inward in the soule and conscience, or outward in bodie, goods, children, friendes, fame, & such like. Of the inward speaketh with no litle behemencie Iob, when hee sayth: The arrows of the almightie are in me, the venome whereof doth drinke vp my spirite, and the terrours of God fight against me. For heereby hee declareth that hee was not onely afflicted in bodie, but wounded in conscience, which is the greatest battaile the faithfull can haue. Now of

Iob. 6 4

¶

inward

How to
knowe our e-
lection if we
be tempted
with any
doubt of it.

inward conflicts, the greate maine one is, when a man or woman falleth into feare, and faintings concerning election, doubting in themselves after some sorte, least they belong not therunto, and therefore let vs make this our beginning, yet speaking but brievely of it, because many haue handled the point right well. Knowe wee then our comfort herein if the Lorde euer please to trie vs thus. Election is a thing reuealed by steps, and whosoever wil surely and safely find it out must keepe the same. For as it were a madnesse if I desired to climb a ladder, to seeke to set my foote at first vpon the highest step, so shall it be if I seeke out my election first before I looke vnto other things. And as there the highest step is truly troad vpon at the last, if I begin at the lowest, and so goe vppward: so is election certainly found if we keepe the like order. This spirituall ladder then standeth thus. Whome the Lord electeth before all time, them doth he euer call in time, either at the morning, at the ninth houre, or eleuenth houre, or some houre. Then Whom he calleth, them doth he iustifie, that is, whome hee effectually calleth
Whome

Election.

Whome he iustifieth them doth he sanctifie, and whome hee sanctifieth, them doth he glorifie. So now then I would come to my election, and consequently my glorification which is the highest step, and is in heauen with GOD, then must I begin at the lowest steppe, to wit. Sanctification, which is in my self, and ascend thus: If I be sanctified, then iustified, if iustified, then called, if called, then elected, and so sare to be glorified. Our sanctification euerie one of vs knoweth, feeleth, and findeth, & how truly it carieth with it a note of Gods childe, chosen in time to inherite heauen. Marke the Scriptures. As the braunch (saith our Saviour Christ) cannot beare fruit of it selfe, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruite, for without me ye can doe nothing. Heere you see a coniunction comfortable, namely, of holy fruites and Christ, of fruitfull braunches and the vine, so that if the Lord haue wrought this blessed worke in vs, that we are dead to sinne and aliuē to righ-

Vocation.
Iustification.
Sanctification.

Ihon. 15.

Ro. 8. 1.

teousnes, then are we in him and he in vs, yea, euen so surely as it is certaine that the bearing bough is not broke from the tree, which if it were, it could not beare. It is a meruaylous proofoe to vs of this good, and therefore marke it well. The Apostle againe sayth, There is no condemnation to them that are in Christ Iesus. Yea, but who bee those? See what followeth. Which walke not after the flesh, but after the spirite. So then if I would know whether I bee in Christ Iesus or no, I must looke how I walke, that is, still how I am sanctified. And if I finde that the God of mercie by his perpetual spirit hath wrought in me a chaunge, that whereas once I walked after the flesh, that is, was ruled, guided, and gouerned by my corrupt nature, now it is not so, but the holy Ghost leadeth me into a feruent loue of God, and a true hatred of euill, then is the conclusion inferred by the very spirit of truth himselfe, I am in Christ Iesus, and there is no condemnation to me, nor for me. So that Sanctification, the lowest step leadeth mee surely to election, the highest of the ladder. Giue rather diligence, sayth Saint Peter,

2. Petr. 18.

ter,

ter, my brethren, to make your calling and election sure. Wea, but how (might they say) shal we do it? Peter telleth them, If yee doo these things you shall neuer fall. And what be those things? Hee also sheweth them, namely, If you ioyne vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, with patience godlynesse, with godlynesse brotherly kindnes, and with brotherly kindnes loue, &c. Now what is al this but sanctification of life. So that still our rule is proued, that if wee woulde know whether we be elected to liue in heauen, we must euer looke how we leade our liues in earth. And if there the Lorde hath chaunged vs from carelesse to careful men and women, to please him in holynesse and righteousnesse all the daies of our life, then is this Sanctification a note of Justification, Justification of Vocation, Vocation of Election, and so heauen is ours. But now take heed that in this search for holynesse of life, we bee not carryed away with outward shewes. For such holynesse holdeth not either in promises or conclusion

verf. 5.

Esay 29.

Math. 5.

Rom. 3. 1.

2. Tim. 3. 5.

Note.

of our former argument. The Lorde abhorreth approaching lippes and reproching hearts. And Except your righteousness sayth hee, exceede the righteousness of the Scribes and Pharesies, you shall neuer enter into the kingdome of GOD. That is, except you haue more thā a painted visard which they had most glorious, and a counterfait hypocriticall shew of holynesse, your reckoning of heauen will bee without your host, and you will fayle of it. Write, sayth the Lord to the Angell of the Church of Sardis, I knowe thy workes, for thou hast a name that thou liuest, but thou art dead. It is not then a name only þ wil serue the turne. Hauing a shew sayth Paule, of godlynesse, but haue denyed the power thereof. As if hee should saie, vaine & thrice vaine is the shew without the power, and truth, when this search of our election is in hand. O beloued, consider then of this earnestly, and think with your selues, if there be no comfort to be had in our heartes that we are the Lordes, appointed to life and blisse in the worlde to come, but onely by a true espiall of sanctification of life in our selues, how carefull should

should we bee by hearing of the worde, by praying, by reading, and by all appoynted good meanes to haue this change wrought in vs, that our light shining forth, may not onely make others gloriſie our heauenlie Father for his graces in vs, but euen vnto our selues as Saint Peter ſayth: Make our election and future ſtate in the glorious kingdome of God ſure? Truly there ſhould be no cares greater than this, neyther anie diligence as the Apoſtle ſpeaketh more ſaythfull whileſt we liue. And ſee with your ſelues in your ſecrete meditations often, this difference of holynesse and vnholynes, of ſanctification and prophaneſſe, the one proueth vnto me my euerlaſting ioy with GOD, when this courſe is ended, and the other my aſſured woe with the deuill and his Angels in the blackneſſe of darkneſſe for euer. What are the pleaſures of ſinne then for a ſeaſon, when ſweet meate ſhall haue ſo ſoure a ſauce? Could the Lord with a more pearcing argument picke vs forward to holy life, or with a ſharper knife cut in ſunder the cords of vanitie, iniquitie, and ſinne, wherewith thouſandes of vs are ſo fettered and tempered,

2. Pet. 1. 18.
verſ. 18.

than to teach vs that the one assureth vs of lasting life, and the other of lasting death in the world to come. Truly he could not, And therefore euerie one laie his hand vpon his soule betimes. Beleue the Lorde and we shall not be confounded. Had I wist, sayth the olde Prouerbe, commeth euer too late. Nowe liue like a Christian amongst men, and euer liue like a Saint amongst the Angels of heauen. For the Lord hath spoken it. But now soake in sin with the bit in thy teeth unrestrainable, and then rot in the reward of it, an euerlasting curse from God and all his ioyes, for the Lorde hath also sayd it. And if this sanctification beloued, may not be in shew onely, as hath bene said, but in truth and veritie, how desperate, how woful, how wretched and miserable is the estate of that man and woman, that hath not so much as a shew? If there bee no comfort gotte by a glistering outward appearaunce, what comfort may be in the soule, if the Lord awake to thinke of it, where euen this also vtterly wanteth, and the contrarie, to wit, all libertie, loosenesse, and sinne aboundeth meruailousslie? Shall we forget the curse of our Saviour Christ

Christ in the Gospell vppon the figge tree
that yet had goodly leaues fresh & greene,
because also with þ leaues it had no fruit.

If so fearefull a curse light vpon that, O
curses of curses, how many of them shal be
vpon those trees that haue not so much as
leaues, no not one greene leafe, but are al-

together withered, twice dead, and plucked
vp by þ rootes. Wherefore I pray you euen
again, as you loue your life in god another
day, & desire any assurāce of it to your soule

in this worlde, Giue your bodies dayly a Ro. 12. 1.

liuing sacrifice, holy, & acceptable vnto
God, which is your reasonable seruing

of God. And fashion not your selues Philip 4. 8.

like vnto this world, but be you chaun-
ged by the reuuing of your minde, that
you may proue what that good and ac-
ceptable, and perfect will of GOD is.

And, Whatsoever things are true, what-
soever things are honest, whatsoever
things are iust, whatsoever things are
pure, whatsoever things are worthie
loue, whatsoever things are of good re-
port, if there be anie vertue, or if there
be any praise, thinke of these things.

For as you haue hearde and seene trulie
proued,

proued, these thinges shall assure vs, that we are the Lordes, cared for here, and chosen else where to be with him for euer and euer. And the want of this reformation preacheth nothing vnto vs, but that as yet we knowe no interest we haue to those lasting ioyes, and that heauenly father. The Lord strengthen vs, and the Lord change vs that we may be changed, Amen.

You say this Sanctification must bee true and right, or else it doth not proue vnto vs our election, I praie you therefore how may this be knowen, namely when it is true and right, and when not?

Matter.

Manner.

Math. 15.9.

To knowe this we must euer looke at the matter and manner of our actions, whereby we worship God. For if either of these be wrong, then is it not that holines which the Lord alloweth. Concerning the matter, wee must looke that the thinges wherewith we serue God bee commanded of GOD, and not inuented and deuised by our selues or any man else. For, in vaine sayth the Lorde Iesus, doo you seeke to worshippe mee, teaching for doctrines mens precepts. Which one thing sticketh to

to the verie hart a thousand will worships
 in Poperie neuer commaunded of GOD,
 but brought in of sinfull man for aduaun-
 tage sake, as Masses, Pilgrimages, holie
 water, holy bread, censings, creepings, and
 such lyke. Then though the matter bee Manner.
 good, yet if the manner be euill, wee sayle
 to please God. And therefore euen those
 sacrifices and ceremonies that the Lorde
 himselfe ordayned, hee often teacheth hee
 doth abhorre, for want of a right maner of
 doing them. What haue I to doo (sayth Esay. 1. 11.
 hee) with the multitude of your sacrifici-
 ces. Bring no mo oblations to mee in
 vaine: Incense is an abomination to
 me, I cannot suffer your newe Moones,
 nor your Sabboth dayes, it is iniquitie,
 my soule hateth them, they are a bur-
 then to me, &c. Agayne of prayer. When Math. 6.
 you stretch out your handes I will hide
 mine eyes, and though you make many
 prayers, I will not heare. An example we
 see in the Scribes and Pharisees almes,
 and long prayers reiected. Alasse Lorde,
 and why so, might the Jewes saie. Sure-
 ly would he answere, because though you
 doe these things rightly in respect of mat-
 ter

ter, because I commaunded them, yet doe you not rightly in respect of maner, & that also I seeke of all men.

I pray you then what is the right maner that God alloweth.

This must wee learne by diligent hearing and reading of the word. For therein hath the Lorde layde downe both what we shall doe, and how we shall doe. Generally thus much nowe consider and take with you, that without faith it is impossible to please God, and therefore concerning manner, no action can please GOD, though it were neuer so glorious, except it proceed from an hart purified by faith. Cain and Abel offered both sacrifices, the one pleased, the other not. And why? But for this thing, because Abel had true faith in his hart, from whence that action flowed: and Cain had none but onely did the outward worke for fashion sake and order. So thousands more then in those daies, and now in ours, that one day shall knowe with what it is to haue outward shew without inward faith. Then is it required concerning maner, that all our works be done in humilitie and lowlinesse of minde, we euer confessing

Hebr. 11. 6.

confessing truly, that we notwithstanding
all our workes are vnprofitable seruants.

Luke. 17. 10.

The want of this made the Pharesies ac-
tions abhorred, which otherwise in respect
of matter were well. For who doth not ac-

Luc. 18. 11.

knowledge & not to be an extortioner, bn-
iust, an adulterer, to fast, to giue tithes truly
of all we haue, are good things, but to doe
these in pride and conceit, with boasting
and bragging, and without humilitie, alas
the Lord abhorreth it, and sendeth vs away
like proud praters, not like Christian prater-
ers to his heauenly maiestie. Thirdly, it is
required that we haue hope. For although
we ought to be humble, yet not so throw-
en downe must we be, but that still we rest
assured of acceptaunce with God for Christ,
although not for the worthynesse of our
workes: and in that hope offer cheerefullie
our obedience to the Lord. Thus teacheth

1. Pet. 2. 5.

Peter when he sayth: Yee also as liuely
sons be made a spiritual house, an holy
Priesthod, to offer vp spiritual sacrifices
acceptable to God by Iesus Christe.

Marke these words (acceptable to God by
Iesus Christ) vpon which words our hope
is euer surely built, which now I speake
of.

of. Fourthly our actions must bee done in loue both to God and man. For if we could speake with tongues of men and Angels, if we haue no loue we are but as sounding brasse, and tinckling Cymballes. Yea though wee feede the poore with all our goods and giue our bodies to bee burned, hauing no loue, it shall profit vs nothing. Lastly, all our works words and thoughts should respect the Lords glory, and not our owne. For if wee do any thing to bee seene of men, verely sayth our Sauour they haue their reward. And thus doe you see nowe which is true sanctification and holynes of life, such as will truely moue to vs our election and future glorification with Father, Sonne, and holy Ghost in the kingdome of heauen. Euen woordes, deedes, and secret thoughtes thus warranted both for matter and manner as hath bene shewed. Thinke of these rules and examine your selues by them.

My heart consenteth to all these properties of a true Sanctification, and right obedience, but yet giue mee leaue to question for my most comfort, What now if these things be in
a man

Math. 6. 5.

a man or a woman with great imperfection, shall therefore their woorke be reiectcd, and yeld no comfort concerning their election?

God forbid. And therefore thus much take with you further by exercising your self in things commanded, & doing the in this maner as hath bene sayd, so nere as by Lord inableth you, wrestling according to by measure of your sayth euery day to bee lesse sinfull and more righteous, though by perfect righteousness which by law requireth be not found in you by reason of your weakenes, yet are you counted in the sight of GOD Sanctified, holy and acceptable in Christ Iesus, and so Sealed vp to the day of redemption. And that I may not say it to you, but proue it, consider I pray you the example of S. Paul himselfe, who though hee were so sanctified and bozne a newe as that thereupon hee might safely and surely conclude his election for euer, to inherie heauen by Christ, yet felt he and found hee very many imperfections in himselfe, and sayth playnely: I allow not that which I Rom. 7. 15. do. For what I would, that do I not, but what I hate that doe I. Againe when I would

would do good, I am thus yoked, that euill is present with me. Againe, In my minde I serue the lawe of God, but in my flesh the lawe of sinne. O wretched man that I am therfore, who shall deliuer me from the body of his death : with sundry other speeches to the same ende in that place. Whereby I say wee are playnely taught that humane imperfection is farre from prouing any thing against our true sanctification. Yea this is the true perfection of of them that are bozne anewe , to confesse with the Apostle that they are imperfect. And to our great comfort let vs note it, that this Apostle, sanctified thus imperfectly, & groning vnder the grieve of sundry wants and weakenesses, yet so assured himselfe of his election, by so much as hee had, that in the next chapter he is not afrayd to breake out thus , I am perswaded that neither death nor life , Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God which is in Christ Iesus our Lord. See then, and neuer forget it, that sanctifi-

cation

cation though but in part and with much want, yet is accepted with God & man, and ought yeld that man and woman that hath it such a comfortable perswasion as this, namely, that nothing shall be able to separate them from their God. So that they be not negligent in hartly hungriing still after more. Which euer is to be searched for carefully in our selues. For euen so did this Apostle if you marke it. I delight sayth he, in the lawe of God concerning the inner man. And as long as he found some measure of grace, and an heart that still wished more, and sighed for more, and delighted in good, so long was hee cheerefull touching his estate with God, albeit till his dying day he sawe another lawe in his members rebelling against the lawe of his minde, and leading him captiue to the law of sinne, which was in his members. This example then is notable to this end, and let vs not forget it. Would God also the contrarie were more earnestly considered than it is, namely, that if some measure of holy conuersation, together with a mind most feruently wishing more, and euen griued for want of more, yeld mēs soules

vers. 22.

vers. 23.

Gg comfort,

comfort, that neyther lyfe noꝝ death, noꝝ anie thing shall separate thē from the Lord, what will, neither any measure at all, neyther any desire of any, noꝝ anie grieve foꝝ want of any, oꝝ foꝝ huge flouds of vngodlynesse that ouerflowe vs both bodie and soule, our words, our works, our thoughts oꝝ lookes, and all things wee doe: I saie what will this peecke to the conscience one daie, but euen a dreadfull blow, that as the other neuer, so we euer are appoynted and red to be separate from Christ Iesus. ¶ Then take heede betimes, and cutting off e- uery day by the swoorde of Gods giuen grace, iniquitie, and sinne, lette vs hunger and thirst to serue GOD in holynesse and righteousnesse befoze him all the dayes of our lyfe, and by fruites of a true new birth to make, as Saint Peter hath tolde vs, our election sure. Another pꝛoofe to your question, that imperfections in our newe birth and sanctificatiō may not discourage vs, is the same Apostle againe, troubled in another place so grievously with his owne concupiscence that pricked in the fleshe the messenger of Satan, that he besought the Lorde thrice that it might departe from him.

2. Cor. 12.

him. The Lordes aunſwere as we know
was this, that his grace was ſufficient for
him. For through weakneſſe his power
was made perfect. Plainly teaching vs &
graciously cheering vs, that for our imper-
fections he will not reiect vs. It is one
thing to haue ſinne raigning in vs, and an
other thing to haue it dwelling in vs. The
one we are forbidden, the other we ſhall be
ſubiect to whileſt wee liue. For, I knowe
that in mee, that is, in my fleſh dwelleth
no good thing, confeſſing with grieve
that ſinne dwelleth in him, though to his
comfort, through grace it raigne not in
him. Full is the Scripture of ſtrength a-
gaynſt this feare of imperfections, but I
truſt this ſufficeth.

Rom. 6. 12.

Rom. 7. 18.

O, but the children of God are ſubiect
many times to ſuch a dulneſſe and
deadneſſe in compariſon of ſweete
rauiſhing motions that they haue
felt, that Satan catching and watch-
ing his opportunities is readie to
perſwade that ſurely nowe they are
fallen away, and G O D hath giuen
them ouer.

Moſt true it is, and yet all for the beſt.

G g 2

For

Psal. 51.

119.

For surely, if we had not such alterations and chaunges, we should thinke that grace were nature in vs, wee should not esteeme of that sweete power of the spirite as wee doe, when after a dulnesse it returneth agayne, neyther any way bee thankfull as now we are. But to be too much cast down with such tumblings, & to enter into such desperate feares, trulpy the Lord woulde it not. For what change thinke you felt Dauid when hee cryed, O let mee feelee the comfort of thy spirite agayne, and when so often he cryeth, O quicken me as thou wast wont, quicken mee, quicken me. Yet was not Dauid cast awaie, though for his sinne or tryall, or Gods glozie, or others example, hee was thus many times troubled by a grievous dulnesse & many tempting feares. Alasse it is the course we must euer account of, for our better wakening, and which Gods chosen haue euer tasted yet without reiection. The mother after she hath felte her childe moue, hopeth the best, though euer it moue not, and when weakly it stirreth, shee cheerefully hopeth of greater strength in time, & so must wee. This sweete spirite is not alwayes alike, that

that difference may teach vs, it is greate mercie to haue much, and make vs thankful. The Sunne shining so fayre is often couered with mistie cloudes from vs, yea, and euerie daie setteth, and as it were taketh his leaue. But wee see those cloudes vanish awaie in time, and the cheerefull rising followeth after his heauie setting. It is not euer Winter, nor euer Summer, but after a fayre daie commeth a foule, and backe agayne. The tree is not alwayes greene and flourishing with his cheerefull leaues. Yet liueth it in the root when outward shew is gone. And truely so doe wee, (let vs in comfort knowe it) in our Christ rooted remayne aliue safe and sure, when blustering stormes of shewd temptations haue shaken off our leaues, that is, our cheerefull thoughtes, wordes, and countenances, and for our better schooling, the Lord a litle hath left vs to our selues. The foundation of our hope standeth fast, whō he loueth, to the end he loueth them. And I am perswaded that hee that hath begun this good worke in you, will per-
 fourme it vntil the daie of Iesus Christ. For the giftes and calling of GOD are

Iohn. 13. 1.

Philip. 1. 6.

Ro. 11. 29.

454 A profitable Exposition

without repentaunce, with a number of
such. So that though the sadnesse of soule
come vpon vs, and great disquietnesse bee
within our breast, yet must we lyke fayth-
full children as the Lorde shall inable, saie,
Still trust in God my soule, for I will yet
giue him thanks, &c. O tarrie thou the
Lords leasure, bee strong, and hee shall
comfort thy heart, and put thou thy
trust in the Lord. Many times reade that
77. Psalme, & see the downe falls of Gods
children, and how agayne they catch hold
and scramble vp, confessing it to bee their
infirmities, as in deede it is. And the Lord
of comfort worke our comfort.

Will God then accept some obedi-
ence?

Yet again do you aske mee that? Was
it not proued euen now that sanctification
with imperfection, is neuerthelesse true
sanctification and accepted. But you shew
a passion still following the godly minde,
that what it wisheth to haue, it feareth to
want, and therefore neuer is wearie of
proofe to haue what heart desireth. Ther-
fore euen agayne I aunswere you that hee
doth, And be iudge your self. Whē the Fa-
ther

Psal. 42.

Psal. 27.

ther cried wth wéepling eyes, Lord I beleue, Marc. 9. 24.

helpe my beleefe. Did the Lord answer him roughly, sirra, I accept no imperfecte faith. No, no, he most graciously accepted his some faith, and helped his childe. Doe

1. King. 15. 13

we not reade it to our great comfort what the Lorde badde the Prophet aunswere to Ieroboams wife, that came disguised to aske concerning her sicke sonne, namelie, that he onely of Ieroboam should come to the graue, because in him there was some goodnesse toward the Lorde of God of I-

srael? Therefore euen some goodnesse, Sweete.

some grace, some faith, some loue, some obedience you see is not overlooked of our most mercifull father, though it be but lit-

tle. For it is not the quantitie but the qua-

Note.

litie, that is, not how much, but how true, that the Lorde regardeth. All those eies that looked vpon the brasen Serpent were

not alyke great, and yet the least eie recey-ued health by that looking. So are not all mens faith alike. For the Lorde giueth at

his owne good pleasure in greate diuer-

sitie, and yet the least being true looketh vpon the true salue of our sinns resembled by the brasen Serpent Christ Iesus to e-

eternall life, as wel as þ greatest. Though our father chidde them for their little faith, yet did he neuer reiect them that had anie. Euery poore beggars hand is not alike, and yet the least serueth him to take a penie as well as the greatest. So shall our hande of faith do I warrant you, and therfore reach it out with cheere, feare not.

And what if euen in that little obedience there be also some imperfection mingled?

Bee it neuer so little, if it come from vs, be you sure it will haue his dregs and impuritie. For euen all our righteousnesse is lyke a stayned cloth. But what then? O sweete God. What did he when the midwives with a good action intermingled a lie? Did hee refuse their good for their euill? No, no, hee receiued their obedience though thus stayned, and mercifully hee turned away his face from the other, as a deere father, that hath an Eagles eie to spy any thing well in his child, and euen no eie to see what hee woulde not see, beeing the frailties of his chosen children, whereof they sigh to bee disburthened. And it is a beaten truth and knowen to vs, that if hee looked

looked not awaie from imperfections and
wꝛath, yea, euen winowed as it were his
childꝛens actions, keeping the grayne, and
blowing awaie the chaffe with a breath of
mercie in Christ, hee shoulde neuer accept
any obedience in this world at anie mans
hand.

Alasse then why should wee feare so of-
ten and much as we doo, and faint,
since all things are thus comforta-
ble to the Lords children ?

○ Sir, these feares and wꝛeastlings and Ierc. 4. 4.
spirituall strugglings that the godly are e-
uer subiect vnto, are as the Lordes plowe
to bꝛeake vp the fallowe grounde of our
heartes, and to teare them that otherwise
would bee whole lumpes, vnfit to receyue
seede into fine small earth, softe, and mel-
lowe, and fruitfull, that no sooner the seede
may be throwē in, but it sinketh & is coue-
red, and setteth it selfe to fructifie, when o-
therwise it would not, noꝛ could not vpon
whole ground, but lying onely vpon the
outwarde face, and not sinking, the foules
would deuour it, oꝛ at least it take no roo-
ting. Math. 13. 4.
And therefore thꝛice necessarie and
profitable are these spirituall buffets nowe
and

Psal. 51.

Ezek. 36. 26.

1. Cor. 10. 13.

and then to worke in vs that broken and contrite heart which the Lorde shall neuer despise. To take from vs our stonie hearts and to giue vs fleshie in their places. Let them bee then as the Lorde pleaseth, especially when hee hath giuen vs so sweete a promise, that hee will neuer lay more vpon vs than hee will make able to beare. Lette him plowe vs, and bruse vs, and breake vs at his pleasure, it is the Lord, lette him doe what seemeth him best, hee knoweth our mould, and his mercie helpe vs in all our feares, Amen.

And Amen saie I againe to this prayer, leauing you now to your libertie to go forwards with other temptations as you will.

Not to haue
our prayer
heard by and
by.

Iob. 30. 20.

It is a spirituall tryall many tymes to Gods childezen to crie and pray, and as they thinke, not to be heard, because their petitions are not by and by graunted. But they forget then other deere ones of the Lord and the Lords often practise. For Dauid in many Psalmes sayth, I crye and thou hearest not. Iob sayth, When I cry vnto thee thou doest not heare mee, neitherregardest me when I stand vp. The wo-
man

man of Canaan cried hartely, and receiued Mar. 5.
 no comfort of long, yet did hee heare her
 well enough, but the ende made amendes,
 and so shall it to vs all, as may be our good,
 which he best knoweth and not we. It is a Heauines of
 temptation to bee heauie harted, and wee hart.
 thinke, O Lorde, why should I bee thus.
 Surely sorowe consumeth the life, and a Prou. 17.22.
 cheerefull hart prolongeth our daies. But and 25.20.
 yet we must knowe what befalleth the god-
 ly. My soule is powred out vppon mee, Psal. 30.16.
 and the daies of affliction haue taken Psal. 42.
 hold vpon me, sayth Iob in his heauines.
 Dauids soule was sad, and it would not
 presently be lighted. Vea, from the endes
 of the earth, sayth he, will I call vnto thee Psal. 61.2.
 when my heart is in heauines. My heart Psal. 102.4.
 is smitten down & withered like grasse,
 so that I forget to eate my bread: with
 many such places. Sometime for sinne:
 sometime for worldly accidents, sorowe
 will assault the godly, and being men and
 women we must bee content to indure the
 smartes incident to our nature. Yet euer re-
 membryng to holde faith and a Christian
 measure in all our sadnesse. And many
 times beating it into our mindes, that a
 cheerefull

Cherefulness
 and mirth.

Rom. 12.

Philip. 3. 1.

Chap. 4. 4.

1. Thel. 5. 16.

Galat. 5.

Prou. 17. 22.

The greatnes
of Sinne.

cheerfull heart pleaseth **GOD** and man: Reioyce in hope, sayth the Apostle, reioyce in the Lorde, reioyce in the Lorde alway, againe I say reioyce, and euer more reioyce. What iterations and dublings are these? And if the Lord must bee heard when hee speaketh single, how will hee take our deafnes whē he speaketh dubble. The fruit of the Spirite is ioye. It causeth good health, sayth Salomon, and refuse it not then. The greatnesse of sinne is an other of the uncomfortable meditations now and then of Gods decre ones, they fearing and shaking to behold the same, least the Lorde iustice should bzeake out against it and consume them. But good beloued let vs bee wise as the Lorde would haue vs, and that is thus, not to meditate of sinne, but still with an eye to the salue of sinne **Christ Iesus**, and then though it be neuer so terrible by his foule shape, & seeme neuer so strong to giue vs a fearefull fall, yet shall it bee founde too weake, and wee receiue after a mazing feare, true comfort agaynst it, and the deadly sting thereof. If a man were vpon the top of a high tower without battlements, it would seeme fearefull vnto him

to looke downe: but if he haue high & strong battlements that he may take holde on, not so. Euen so it is with sinne, looke vppon it without our strength agaynst it, and it astonisheth to death, but with him it vanisheth as too weake to condemne Gods chosen. Davids adulterie and murder were great sinnes, yet repentance found mercie, and they were pardoned. Peters denyals were great sinnes, yet in Christ rased out, when he wept bitterly for them. Paules persecuting and making hauocke of the congregation was no smal offence, yet a wounded hart found a forgiuing God, when opened eyes sawe what was done. Those murmuring Jewes after so many strange workes and wonders wrought of the Lord for their deliuerance, making a question whether he were amongst them or no, did they lightly offend? Doth not the Scripture euery where speake of it as a most horrible and dreadfull offence? Yet was there mercie with God and pardon to repentance. But this course might bee long if I should note all particulars. Let vs stay therefore with those murdering Jewes, not of a malefactor but of a iust one, not of the soune of a man,

but

Exod. 17.

Act. 2. and 3.

but of the sonne of God Christ Iesus, and consider well whether the earth hath yeelded since her first creation a greater indignitie, or whether the heauens haue behelde a more vggly transgression? Surely no: neither any whit comparable: yet in Christ was this pardonable, and euen then when their handes were red with the innocent bloud of Christ Iesus, & the speare scarce washed that pearced his holy heart, euen then I say, preached Peter pardon to repentance, and as many as repented had mercie. To the greatnesse of their sinne adde the unfeelingnesse of their heart that had no remorse for any thing they had done. And then consider, will the Lord offer mercie before it be sought, and shut vp mercie when it is sought? Will he so graciously seeke to drawe men to repentance, and shewe no pitie when we repent? Will the Lord forgive the death of his deere sonne to the bloudie murderers of him, and neuer be intreated for sinnes (though greivous) yet not comparable. O God forbid that after this example of mercie to these crucifiers of the Sonne of GOD, Satan should euer shake our faith by feare of any sinne

sinne to be unpardonable, which with waivering harts wee lament that euer wee committed agaynst our deare God. Therefore take fast holde of it, and print it deeply in your memorie. I omit Iacobs children, I omit Manasses, I omit many that might be named, peruse their sinnes, and beholde with ioye in a gracious God their full remission. When the Spirit of truth sayth, were thy sinnes as red as scarlet, doth he meane to comfort agaynst small and fewe offences, or agaynst great and many? Truly euen agaynst all, must you needes confesse. And if you will not, S. Iohn will reprocue you, who sayth, that blood shall cleanse vs from all sinne, making no distinction of fewe or many, great or little. Some, not all. And if the Lord distinguish not, that must shewe mee mercie, I desire a distinguishing deuill, of whom I seeke no mercie. Consider it often, that the same Apostle saith, If we acknowledge our sinne God is faithfull to forgie vs. Making the assurance of pardon to a confessing sinner, no lesse sure than it is that G O D is faithfull. O beloued, can God bee unfaithfull? if he can, then feare; if not, be of good comfort,

1. Iohn. 1.

1 Iohn. 1.

Comfortable.

Ihon. 6. 37.

comfort, for so certaine is mercie to a bleeding hart, as he is faithfull that can bee no other. O sweete foundation of our wished ioy, the essence of our God. Agayne, is it not an article of our faith that our sinnes shalbe pardoned? Will you say little sinns? God forbid, restrayne not Gods mercie, deny not your faith, and then must you bee comfortable. Remember agayne what the Lord Iesus sayth: All that the Father giueth me shall come to me, and him that commeth to me I cast not away. What a speech is this, if wee marke it? And what a comfort and ioy is there in it, if wee haue but euen a peece of an heart to receiue it? For to let passe the former part, so plainly taking away distinction of Jewe or Gentill, of bond or free, in affirming that al that the father giueth him shall come to Christ, what nation or language soeuer they bee of, how sweet is the second part to a sinfull soule groaning and sighing vnder the burden of iniquitie, sore laden and euen pressed downe with thoughts, words, and deedes in the sight of the Lord damnable? For what might be your case, looke at your self: Haue you read in the lawe, that if God enter

ter into iudgement with you, sinne is so
great, that you are but gone? Doe your
transgressions pricke you, and loose course
of life begin to sting you? What then? are
you dead, and wil you not liue? are you ill,
and will you be no better? Smarteth your
soule within through the deepe wounde of
sinne, and will you haue no ease? O yes
full faine, say you, but my sinnes, my sinnes
are so out of measure, great and horrible,
that I feare the Lord hath cast me off, and
hath no mercie for me? Ah deuell auant.
Doth my Sautour say here, he that com-
meth to me, and is not a very great sinner,
I cast not away. No, no Satan, my God
and Lord, my Christ and ioy speaketh in-
definitely of any man, of any woman, in a-
ny case, he that commeth vnto mee, bee he
Iewe, be he Gentill, be he bond, be he free,
Greeke or Barbarian, and what sinne or
sinnes so euer hee bee troubled for, how
weake and fraile so euer, how poore & vile
so euer, yea be his sinnes mo than y heares
of his head, mo than the sand of the sea, so
that his heart fayle him with Dauid for
them, yet if he come to him, he is welcome,
he is accepted, and hee will not cast him a-
way

way. O soule awake then, be of good cheare within me, cast away the mourning weede, and hearken to thy most gracious GOD, may you say. Sorrowing and sighing for that which is past, as my duetie is to him will I go, knowing that he is the same yesterday, to day, and for ever. His pitie decreaseth not, his mercie fadeth not, others haue found it, and why should I doubt of it? Neuer came sinner with sorrowe and faith but hee was accepted, and his owne mouth in this place sayth it, No man that cometh to me will I cast away. May see further comfort here by these wordes. Were it so that my heart were as it were closed vp for a time (the Lords will being in this sort to exercise me, humble mee, and trie me) that I could not beleue, nor pray, nor sorrowe nor feele any comfort, yet if euer there was a time wherein I could do these things, and did them in and with a feeling of sweet assurance of Gods fauour in Christ to my poore soule, that time doth tell mee that the Father hath giuen me to Christ, and that I did come to him then, and now I heare that he that cometh to him hee casteth not awaye neuer, neuer. There:

Therefore bee of good comfort, his spirite is not gone, it is but hidden, and with-held for a time, as fire couered with ashes, it wil come agayne doubled and increased. For hee that is once giuen to Christe of his father is neuer cast away finally, but reu- uerly agayne though many times humbled very greatly for a season. You haue had ex- amples before. And thus in the Lordes helpe and blessing may this assaulte of the greatnesse of sinne bee salued. Much and much agayn is the strength in Gods word that may be brought to lay in this breache if I intended volumes. But by this exam- ple goe further your selfe as you neede. These are large fields to walke in, blessed be God for his comforts.

Psal. 32. 10.
Esay. 1. 16. to
the 20. mark
the 18. well.
Ezek. 18. 23.
Iohn. 20. 17.
Iohn. 17. 23.
Hebre. 4. 16. 6.
18. 8. 12.

Sometimes agayne I know the Lord **Perseuerance.** humbleth his deere ones with this cogita- tion beating in their inwards, surely I shal not continue, I shall haue a fall, I do but flatter my selfe with a perswasion of Gods fauour. For albeic I nowe doe well, heare the word, read it, pray, and so forth, yet in deede I am not settled and grounded in the feare of God, for these things will away. Many haue had as much as I for a tyme.

2. Cor. 10. 13.

Psal. 51.

Philip. 1.

and yet haue fallen away, and so I feare me shall I. Truly a dangerous temptation, I must needs confesse, yet no other than appertayneth to man, and be of good comfort, the worde is stronger than this also. And first againe it serueth that short praier of the Apostles, Lord increase our fayth, and that of Dauid, giue mee the comfort of thy helpe and establishe me, establishe me with thy spirit. Then those places following with such like which you may find by your owne reading, and partly haue bene quoted before, when this temptation almost was in speech. I am perswaded sayth the Apostle of this same thing, that hee that hath begun this good woorke in you will pertourme it vntil the day of our Lord Iesus Christ. Consider wel of the place, and of the Spirit that directed Paul to say it, the spirite of God, and see what a powrefull comfort this may bee, that that Spirit should set it downe, that where the graces of God and fruites of righteousness once appeare in truth, that is, without faying in man or woman, there is an immoucable assurance of continuance in the same, the meanes being vsed. Why should we

we rather then beleue the father of lyes,
 saying we shall continue? Or why shoulde
 we moze bee throwne downe with the one
 than lifted vp with the other? Yet see moze
 comfort. For what newe thing is spoken
 here that is not often beat vpon elsewhere
 also. When Saul told David hee was but
 a boye and therefore not able, or meete to
 ioyne with that great Goliath so strong a
 giant, howe did he ouerthrowe this bone
 cast against his fayth, and establissh his hart
 against that temptation: was not his
 strength this? I haue O King found God
 heretofore my deliuerer, when I was in
 danger, and therefore I doubt him not
 but he will euen now also be to me as
 he hath bene. And what if Satan should
 haue whispered in his eare, David thou de-
 ceiuest thy self by thinking that if God once
 do for thee, he will euer do for thee, it is no
 good argument. Would David haue be-
 leeued him? No out of doubt hee woulde
 haue bidden him, auant Satan, my argu-
 ment is good. For a very chiefe ende of
 Gods benefites to man is to make him
 still in assured trust to hang vppon his go-
 uernement and prouidence. And therefore

1. Sam. 18. 17.

1. Sam. 17. 34.

Math. 16.

as I haue founde him, so will I take him, my deliuerer hath he bene from the Beare and the Lion, and my deliuerer will he be, I feare not, from this uncircumcised Philistine. Againe when the Apostles began to thinke that Christ was angry because they had forgotten to bring bread with the, what sayth Christ. O ye of litle fayth do ye not remember the fise loaues when there were 5000. men, howe many baskets full tooke ye vp? teaching them and al the world that the consideratiō of Gods goodnes already shewed shoulde mightily assure vs for the time to come euer. For as he hath bene, so will hee be, if wee beleue him. This was one cause also why hee instituted the Sacrament of his Supper to keepe his former goodnes in continual remembrance with vs, Because that such remembrance is & ought to be most effectual euer to establish our fayth as touching the continuance of his fauour towards vs still. Marke therfore & meditate of this gift of the Lord often, and think with your selfe if a mortal man looke for his benefites, that I should accompt him not my sickle, but my firme friend, that as he hath bene, so he will

wil be, & how much more may the God of
 heauen looke for it at my handes, and if my
 doubting of an earthly friends constancie,
 who hath by many testimonies giuen me
 notice of his loue be in trueth a foule fault
 in me, how infecteth it heauen & earth with
 noisome sauour to mistrust a mighty God,
 nay a merciful God, a kinde God, & deare
 & louing father, that with millions of mer-
 cies testified his loue and fauour without
 desert in me, and to make him as a fickle &
 changing man: farre be it therfore from vs
 euer, but let passed grace assure our soules
 of future goodnes, for so would he haue it, & Psal. 78. 11.
 so in truth should it. I cannot omit it, & I
 pray you marke it with me: How whē Da-
 uid sheweth y^e the Israelites forlooke God
 and his wayes, he addeth for a reason as it
 were of such a fall, They forgot his actes
 and his wonderfull workes that he had
 shewed them. As if hee should haue sayde,
 had they looked backe stil to receiued mer-
 cy, and kept that diligently in minde they
 would neuer haue fallen. Nowe this could
 bee no reason if this were not a certaine
 course with our liuing God, that where he
 beginneth there he continueth, if the fault

Ezek. 18. 23.

Ihon. 13. 1.

Rom. 11.

Iam. 1. 12.

be not ours. Looke therefore at this thing, and be of good comfort, your God hath no ioy in changing, he hath sworne hee would not our fall, his worde is past, that whome he loueth to the end he loueth them, that his gifts and calling are without repentance, that is without change, David thus reasoned, Paul thus reasoned, Christ thus reasoned, that passed mercy should assure vs future mercy euer, and therefore you shal continue if you continue to pray, to belceue, to obey and to serue him. Let all the feends in hell goe shake their cares. Humblings are good for the Lords chosen, and he knoweth what is best for euery sonne or daughter. Welcome his schoolings when he sendeth them, indure them patiently, tary the Lordes leasure, for your lightning. Yet euer know his word what it assureth: Hee that commeth vnto mee I neuer cast away, the Lord support our weaknes. Thus might I in this treatise of inward aduersities, touches & trials run a great course, for the field is wonderful wide, but I must content my selfe. These may serue to shew that the worde is a salue for our grievous sores, and to lead such as shall be desirous
of

of further Iphislike into the greene pastures
where is plentie of helpe. See and gather,
apply, and vse, the Lord will blesse his ho-
ly ordinance euer as shalbe best.

Your order leadeth you next to parti-
cular aduersities outward.

And if I or any man shoulde speake of
them as we might, when or where shoulde
we find an end? For howe many are the
troubles of the righteous? Yet the Lord
deliuereth them out of all. For myne
owne part I haue found in two righteous
men so much as iustly maketh me to thinke
that the troubles of all Gods children bee
indeed very many. I meane Iob & David,
whose troubles and tryals if they be peru-
sed, carefully obserued, and often thought
vpon, they may strengthen and comfort
most men euen in their particulars. For
what might it be that the Lord layeth vpon
vs which he layed not vpon these his deere
ones before, and may be found in them, be-
sides numbers mo, both in Scripture and
other histories recorded to vs. Many will
say, O my life is vncomfortable and full of
sorrow and heauines, grieve and vexation
one after an other. When as others haue
their

Psal. 34.

Iob. 30. 16.

verf. 31.

Pfal. 102.

their pleasures and heartes ease and more
 ioy in a day than I haue in a yeere. And
 what if it please God so, doth hee deale any
 otherwise with you than he doth with those
 whome hee loueth cruelly, and euen to the
 ende: doeth not Iob complayne that his
 soule was euen powred out vpon him, and
 the dayes of affliction had taken holde of
 him. That sorowe pearced his very bones
 in the night, and his sinewes toke no rest,
 that for the great vehemency his very gar-
 met was changed &c. That his harpe was
 turned to mourning, and his Organs into
 the voyce of them that wept. Yet I hope
 you know God hated not his seruant Iob
 for all this. I pray you also remember Da-
 uid with heauy heart and mournfull voyce
 making his mone to his sweetest God in
 these words: O Lord heare my prayer, &
 let my cry come vnto thee. Hide not
 thy face from mee in the tyme of my
 trouble, incline thine eares vnto mee
 when I call, make hast to heare me. Why
 Dauid, what is the matter, or what doeth
 bryge this wofull crye: O Lorde my dayes
 are consumed like smoke & my bones
 are burnt like an hearth. Myne heart is
 smitten

smitten and withereth like grasse, be-
 cause I forget to eate my bread, for the
 voyce of my groning my bones doe
 cleaue to my skin. Surely I haue eaten
 ashes as breade and haue mingled my verſ. 9.
 drinke with weeping. And ſo forth, reade
 more of the Pſalme your ſelfe. And remē-
 ber euer Dauid was a man according to
 Gods own hart, for al this humiliatiō layd
 vpon him at tymes. Forget it not alſo
 when you ſit, and ſay litle, what was an-
 ſwered to that pamperling of the worlde,
 when he was in it. Sonne remember that
 thou in thy life time receyuedſt thy Luc. 16. 25.
 pleasures, and likewise Lazarus paynes,
 nowe therefore is hee comforted and
 thou art tormented. It is not the beſt
 meat euer that hath ſo ſowre a ſawce com- 2. Cor 4. 17.
 monly. Neither that light affliction ſo
 greatly to be abhorred, which being but for
 a moment in compariſon, cauſeth vnto vs
 farre moſt excellent and an eternal waight
 of glory. Wo be to you that now laugh Luc. 6. 25.
 ſayth our Sauour Chriſt, for yee ſhall
 wayle and weepe, and bleſſed are yee
 that weepe nowe for you ſhall laugh,
 what ſweeter ſpeech can my ſoule wiſh to verſ. 21.
 bee

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bee my comfort, if my life bee not so comfortable. Had I rather now we laugh & hereafter weepe, then now weepe & hereafter laugh, not for dapes or yeres, but for ever and ever. I will let the Phisition of my body a sinfull man mingle my cup as best pleaseth him, for my health, and drinke that some sup in hope of ease thereafter, but my God and father, my Christ and Saviour, the life of my soule, shall not doe so for the good thereof, but full wantonly I will make my choyse my selfe, and sweete, sweete all must bee, or else I will weepe to drinke it, Alas this is not well. Be it unto vs as he will. And great is his fauour euer when wee drinke of no worse cup than his owne selfe hath begun of to vs. If you read the 21. of Iob you shall see y^e this flourishing estate in this world that so many wish, and some in weakenes and ignorance wayle to want, is not so comfortable to the conscience desiring hope of future good, as that we should be so greedy of it. And therefore if the Lord deale otherwise with vs, rest vpon his wisdom, vpon his loue, testified by the greatest gift that euer was giuen, the death of his onely and deare Sonne

Christ

Note.

Math. 20. 22.

Iob. 21.

Christ Iesus, vpon his practise with his
 childzen euer, and be content. Christ dipped
 the soppe that he gaue to Judas, and did
 loue him therefore. God giue vs dye breade
 with his fauour, rather then dipped, and
 daintie soppes with his pye. As many as
 hee loueth, he rebuketh and chastiseth, and
 loued Lazarus had neuer a sop at all, but
 would haue bene glad of the crummes that
 fell from the rich mans table. Some a-
 gaine are disdayned & contemned in their
 places where they liue, dwell, or serue, and
 they cannot beare it. Contempt is bitter,
 and soking themselves in this sowre medi-
 tation, they thinke, O Lord why shoulde I
 be thus vsed more than others? what do I,
 or say I, that ought not, or might not re-
 ceive as fauorable face as other men find?
 surely the Lord loueth me not &c. But god
 forbid say I to this conclusion. For it fol-
 loweth not vpon the premisses, and there-
 fore the argument a subtile deuils, and not
 a true Gods. And I ppooue it to my com-
 fort by these two seruants of God agayne
 Job and David. The first complayning
 that they that were yonger than hee moc-
 ked him, yea they whose fathers he refused

5.
Reuel. 3.

Contempt a
 bitter tempta-
 tion.

Iob. 30. 1. 9.
 Iob. 19. 18.

verf. 10.
Iob. 7. 6.

to fet with the dogges of his flockes, that is to bee his shepherdes, or to keepe his dogges. They abhorred him, fled far from him, and spared not to spit in his face. *Dea* sayth he I am their byword, and as it were a *Tablet* before them. Surely a great contempt, and greater I thinke than you can shewe me any, whosoever you are that cōplayne of contempt, and yet Iob was Iob still before his God for all these abuses in a wretched world, that is, beloued, accepted, regarded, and in the end, when the Lordes good pleasure was finished, honoured and exalted, that these mocking mates crouched and hid their foule faces for shame. And shall I not intreate you to consider it? *Againe* the other, what sayth hee. I am a worme and no man, O Lorde, a shame of men, and the contempt of the people, Al they that see me haue mee in derision, they make a mowe at mee and nod their heads. What vile contempt is this. Yet must not David giue vp the ioy of his life for it. But passe on his course in his troublesome Sea, and sayle cheerfully towards the Hauen where hee would bee, breaking these waues and surges by a true sayth

Psal. 22. 6.

fayth & knowledge of the Lords dealings
with his most deere chosen, Imagine you
see Herod, and that rushing route, hopling
their heades like foze horses ouer our deere
Saviour, when Pilate sent him thither and
looking ouer him, and vnder him, and on
eche side him, but not vpon him, for feare
his basenes should hurt their siluer sightes.

Luc. 22. 11.

O deere Saviour, shall he bee contemned,
and disdayned, excepted, and reiected as a
feely man, a simple man, one that hath no
great stufte in him to win him grace with
the paynted Peacocks of this worlde, and
shall any man or woman take it to hart to
folow him with this crosse (if it be a crosse
and not rather a true and great blessing in
some respects to vs) vpon his backe? Fie,
fie of this desire to please men ouermuch
in this worlde, it is not good. Thinke again
you see thzough the casement of her win-
dowe the payze of eyes that mocking Mi-
chol so scornfully cast vpon her owne Lord
and hus band king Dauid, when shee sawe
him come daffing befoze the arke of God.
Remember her reprochfull speech to him,
and what was Dauid worse for all this?
See and reade agayne and agayne, what
courage

ver. 21. 22.

courage he tooke to himselfe for al this contempt of so neere a friend, and how hee answered her, and let it bee your example and comfort euer. Michol was the worse that disdained, Dauid not a whit the worse that was disdained. She plagued with barrennesse for euer, Dauid blessed for his true heart and zeale to God. And it is enough.

Alteration of
theyr minds
whome we
tooke for
friends a sharpe
Temptation.

Others obserue themselves forsaken dayly of such as they tooke to bee theyr friends, and to haue bene faster knit in affection to them than as that they woulde haue so slunke awaie. They see a chaunge in their faces that haue fawned, in theyr wordes, in theyr deedes, and in all circumstances. And this grieueth them, they wonder at it, and thinke what haue they done to deserue this alteration. Forgetting quite that euen this also is one of the Lordes exercises that hee trayneth vp his childzen in, till they grow to a true knowledge, how fickle and tickle this world and all his shewes be, and that it hath bene laid vpon his chosen in greate measure. For what a pittifull complaynt maketh Iob of this matter, if you mark it. The Lord hath remooued (sayth hee) my brethren farre from

Iob. 19. 13. &c

from mee, and also, myne acquaintance were strangers vnto me. My neighbours haue forsaken mee, and my familiars haue forgotten me. They that dwell in my house, and my maydes tooke mee for a stranger in their sight, I called my seruant, but hee woulde not answere, though I prayed him with my mouth. Yea my breath was straunge, to myne owne wife, though I prayed her for the childrens sake of myne owne body. All my secret friends abhorred mee, and they whome I loued are turned against mee. Hath any man tasted of a greater change than this man did, Or may a man tast of a greater? Surely this was a great one, and it should be a sure prop to hold vp our sliding feete for any alteration of men from vs. Dauid complayned of the like, verf. 19. that the Lord had hid his acquaintance out of his sight, that they that did see him without in the streetes conueyed themselves from him. And what then? Such hath bene the world, such is it, & for such take it, if you be wise. To day a friend, to morow none, to day in my bosome with sugred wordes, to morow in my face with sharp arrowes.

Psal. 31. 11.

Exod. 17.

Exod. 41. 31.

Math. 27.

Iosephs owne byethen changed vpon him with a great change, when he least thought it, and lesse maruell if his master so changed for no iust cause, Putiphar I meane that made so much of him. Moses & Aaron found great alterations of mens minds, if you marke the storie, and O Lorde, sayth Moses, they are ready to stone me, that earst had bowed downe and worshipped at their first coming. To cut downe palmes and strowe them in the way, and to cry Hosanna, blessed be hee that commeth in the name of the Lord, is an other note, than crucifie him, crucifie him, his blood be vpon vs and our children. Of these experiences the world is full, and the word of God hath store: cast them together for your stay, when you read them, and take the world, and all the faces and fawnes of the same as they are, and euer haue bene, that is for fickle and most slippery. Your master Christ, and your fellow seruants haue found it so, and for Gods sake seeke not to bee singular your selfe, it is inough for the seruant to be like his master, seeke not to be aboue him. If Iob find his owne wife changed, shall hee wonder at others? No, no.

At

Use them, and take them as Subject to changes when G D D will. And his will bee done. Many are bitten behinde their backes, and priuily slandered, yea gnawed to the very bones with the teeth of the vngodly, and it griueth them sore. But forget they not then that this also is the lot of the righteous, of Ioseph, of Iob, of Dauid of thousands. Forget they not Paul approuing himselfe by honour, and dishonor, by euell report, and good report, as a deceyuer, yet true. And in an other place, We are euell spoken of, and yet we pray, we are made as the filth of the worlde, the off kowring of all thinges vnto this tyme. There was neuer man could escape this yet, neither euer any shall, if hee please God. For euen of Christ himselfe, some sayd he was a deceyuer, and many prittle prattles had they of him in their meetings. Woe bee to you sayth the Lorde himselfe when all men speake well of you, for so did their fathers to the false Prophets. And it is a speech of weight against this temptation, if it bee often thought of. If I should yet please men sayth the Apostle, I were not the seruant of Christ. It is a

Privy slander
an other try-
all.

2. Cor. 6. 8.

1. Cor. 4. 13.

Luc. 6. 26.

Galat. 1. 10.

dayntines unfit for a Christian, to be able to beare no backbiters. Some will to the deuell, for their priuie prating to the hurt of their neighbours, though we sweare the contrary, and heartily wish the contrary. There is no helpe for them. Onely stande you out of their way, that the faster they runne, the sooner they may come thither, and the worlde bee rid of them, for surely they are in hast a number, and they seeme to feare nothing moze, than that hell gates should be shut, and the play begunne before they come. The Lord will be glorified by their death, and the Lord make vs glorifie him by our patience, and by our carefull shunning of all iust cause of any euill report. That suffring this bitter popson of Aspes that is vnder their tongues, & vpon their tongues, and in their tongues, not for euill doing, but vnderferuedly, our ioy may bee true, and our comfort breede a contented patience, euer. Amen.

1. Pet. 4. 14. &c

To be rewarded euell for good tempteth many.

Diuers complayne they are rewarded with euill for good, and they fret at it soze, to haue true good will and many honest testimonies of a friendly minde so badly, so vnkindly, yea so vildly requited. And in deede

deede it is true that such undeserued un-
 kindnes pearceth deepe, and hath preuailed
 with some, euen to the breaking of their
 hearts, and the ending of their dayes. But
 alas it should not bee so hote in vs, if God
 gaue gouernement ouer frayle flesh, accor-
 ding to true reason. For if false man turne
 his backe vpon **G D D**, that hath in such
 wonderfull and vnsearchable fauour vled
 him, and with such an incomprehensible &
 vnumerable heape of mercies filled his
 cuppe from his cradle, and befoze, what
 maruell though hee turne vppon one of vs
 (whose fauours, though great, yet cannot
 be like these) both backe, and heart, and
 tongue, and teeth, and all the powers hee
 hath any way? Truly this onely shoulde
 content vs, when we finde such measure in
 the worlde. But we haue beside, the com-
 pany in this crosse of such great and deere
 ones to the Lorde, that we should be euen
 glad we may go along with them and par-
 take with them in no worse thing, than the
 Lord thought good to lay vpon them. Da-
 uid complaineth: they rewarded me euill
 for good, to the great discomfort of my
 soule, neuerthelesse when they were

Consider this
 often.

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Psal 35.13.

Psal. 38.69.

109.

2.Tim.3.2.

&c.

sicke, I put on sackcloth and humbled my soule with fasting, I behaued my self as though it had ben my friend or brother, I went heauily as one that mourneth for his mother. But in mine aduersitie (marke it) they reioyced and gathered themselues together, yea the very abiects came together against me vnawares, making mowes at mee, and ceased not. We haue Iacob a companion in this crosse with vs, who was ill rewarded both by affection and action of Laban and his childzen, we haue Ioseph with vs, Moses and Aaron with vs, all the Prophets and Apostles with vs, and Christ our master with vs, whose loue was lost to thousands, except a crucifige be a kinde requitall, and against whom hee that sate at his table lift vp his heele & betrayed him. Weigh it not much, but be content, and possesse your soule in patience. For it is euen one of the most common sinnes of this world, in these latter dayes especially. Unthankfull men, without naturall affection, trucebreakers, false accusers, no louers at all of them that be good. Traytors, and so forth, they are the flowres that flourish too faire

faire in this end of the world, saith the Apostle. And what man or woman almost li-
ueth, that hath not drunke of this cuppe, to
bee unkindly requited for their true good
will, and to haue the backes of them to-
wardes them, whose faces by good right
they should haue, and their mouthes filled
with many louing thankes. If then com-
pany bee comfortable as the saying is, let
vs plucke vp our heartes, and bee content,
especially hauing such company in this
crosse as I haue nowe named.

This course would be long if I should
follow it fully you see by this, and I pur-
posed neuer treatises, but touches onely of
these matters. What shoulde I say: some
the Lord exerciseth with diseases and sick-
nes of themselves and their owne bodies,
and so did he Dauid with chastising reines
in the night season, the poore woman with
her paynfull issue by the space of twelue
peeres, and many others whom he dearely
loued: of their children or familie, and so did
hee that faythfull woman with her daugh-
ter, that kinde Father with his lunaticke
sonne, the ruler with his daughter, the
Centurion with his seruant, and numbers

Sicknes a trial.

Math. 15.

Marc. 9.

Math. 8.

1. King. 22.

1. Kings. 5.

Psal. 34.

mo. Some with imprisonment wrongfull and vniust, and so did he Ioseph, Jeremy, Micheas and many mo. Some with their mariage and match often bitter. So did he Iob, Tobiah, Abigael and others. Dauid had ill children, and Iacob before him many a heauy heart by their behauiours. The good Prophet had a bad seruant, a vild Gehazi, that practised more than he euer learned of his master, and our Saviour Christ himselfe had a theeuish Judas, a full bad bird to come out of such a nest as he had his time in. Some be rymed on by drunken tosslepottes, and so was Dauid, though hee litle deserued it. And who can name the aduersities of the godly. Many, sayth the Prophet are the troubles of the righteous, but the Lorde deliue-
 reth them out of all. By this example whosoever readeth the scriptures may find out mo, obserue and marke them, and gather comfort by them, if the Lord shal please so to deale with them. And to that further trauell I referre vs all, not following this course nowe any further, onely this I adde that if you can find no example of your case fully in the Scripture, and therupon Sa-

tan

tan would be busie and say, see, thou art an
odde person from all others, I warrant
thee God neuer dealt so with any of his &c.
then beleue Peter rather than him, and tel
him hee lyeth like a false deuill. For you
are taught there, that the same afflictions
are accomplished in your brethren which
are in the world, although you knowe them
not. 1. Pet. 5. 9. And therefore you are no
odde one, neither chastised any otherwise,
than with the rod of the righteous, whose
saluation is sure, and they the Lords.

O, but you must needes giue mee leaue
to remember yet one thing ere you
make an end, and that is this. These
examples are comfortable, I heartely
confesse, and sweete when wee finde
them in our seuerall tryals, but yet
Satan hath an other tricke to trou-
ble many mindes with all, and that
is, with the measure of our trouble.
He will, till wee find an example, say
none are so dealt with all that God
loueth, but when wee haue founde
one, then hee shifteth his foote, and
suggesteth, not in that measure, and
so grievously and greatly as wee are.

Nowe

The measure
of aduersitie a
subull tempta-
tion.

Iob. 16. 13. 14.

Iob. 19. 12.

Nowe what shoulde wee say to this?

Truely euen still search the scriptures. And as wee haue founde there matter, so shal we find measure, I warrāt you, greater than wee beare any. And to this ende marke what Iob sayth in his 16. chapter. His archers compasse me round about, hee cutteth my reynes, and doeth not spare, and powreth my gaul vpon the ground. Hee hath broken me with one breaking vpon an other, and runneth vpon me like a Gyant. Here you see not onely aduersitie and affliction, but euen a marueilous measure, & yet the man deere to the Lords heart that indured it. Every woorde hath a power to expresse a great temptation, if you marke them. Compassed round about, his reynes cut, not spared, his very gaul as it were powred out, one breaking vpon an other, and runne vpon with the Lorde as with a Gyant. Are you able to say you haue such measure of woe vpon you? you cannot if you will speake trueth. And yet was Iob for all this measure, as I say, the Lordes chosen. In the 19. chapter marke againe his phrase: His armies sayth he came together, & made their

their way vpon me, and camped about my tabernacle. Before he sayd, the Lords archers, now he sayth, the Lordes armies, still noting both great number, and great strength. What can you or I say: Happely wee may say the Lorde hath shot one headlesse arrowe at vs, to quicken vs, & awake vs out of earthly & worldly securitie, happely an arrowe with a heade, that hath somewhat pearced, let it be two or thre, or twentie, alas this is not the number of the Lordes archers, this is not to feele the armies of the Lord and his battels, euen all his battels ioyned together against vs. I pray you therefore still marke Iobs measure, and your measure, and yet Iob loued. In his 30. chapter. Thou turnest thy selfe cruelly against me, and art enemy vnto me with the strength of thy hand. Thou takest me vp and causdest me to ride vpon the wind, and makest my strength to fayle. When hee sayth cruelly, his meaning is not to accuse God, but to declare the vehemency of his affliction, wherby he was caried beside himselfe. And by the word, wind, he compareth his afflictions to a tempest or whirlewinde. Therefore still
note

note the measure. We may safely acknowledge the Lords rod vpon vs, but yet may we not say, it is all his rod, when it is but a twigge. And I assure my selfe, if we looke at Iobs measure, ours is skarse a twigge. Howe then should Satan whisper any discomfort to vs for our measure, whatsoeuer it is, when it is not comparable to his, whom wee knowe notwithstanding loued. Was Dauid lightly humbled whē he said: there is no whole part in my body by reason of my sin: when he cried, Why art thou so sad my soule, and why art thou so disquieted within mee? still trust in God &c. Was it a litle measure that Abraham and Isaac so wandzed, tossed from pillar to post (as we say) in perils & feares and many afflictions, and yet contayned not the promise? Was it a litle measure that Iacob susteyned, first to haue his owne and onely brother sweare his death as it were, then to leaue Father and Mother, house and home, Countrey and friendes, and to seeke for a worlde abroad, to serue paynefully his owne vncle, and in the ende to be unkindly requited with an other than hee wished: to beginne other seuen peres a-
gaine

gaine, or else loose his desire: to be pinched
in his wages, enuyed and maliced by his
owne flesh, driuen to depart without any
farewel, pursued after, vexed with wrong-
full accusations and charges, to haue the
wife whome hee loued, not altogether by-
right in iudgement of religion, his bed de-
filed by his eldest sonne, his daughter ra-
uished and taken away, a horrible murder
committed by Simeon and Leui vpon that
quarell, Ioseph solde, but as hee thought,
murdered by a wilde beast, with many mo
very bitter and smarting temptations, if
you marke the story: Thus may you then
go ouer the Scriptures, and see the mea-
sure of others many: compare it with yours
and be truely comforted, if God so wil. For
certainely wee are not tried and humbled
like these men, your owne conscience must
acknowledge it, and reason will euict it,
whether you will or no. For if God lay no
more vpon any, than according to his abili-
tie to beare: and our fayth, when the grea-
test, yet is inferiour to those, then assuredly
our cryals are inferiour also. And so their
examples our true comfort against this as-
sault drawn from the measure that wee
indure.

1. Cor. 10.

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indure. Follow then this course, and as you reade, marke not only matter of affliction, but measure, and I warrant you this lying deuill will hide his head, conuincd with a trueth.

Your order now leadeth you to reuewe howe man tempteth or trieth man. But that hauing in my opinion sufficiently bene touched before, it will not bee amisse if you goe to the last poynt, namely howe Satan tempteth vs.

The same temptation may come from God Satan in diuers respects.

And I altogether put my selfe vpon your direction, yet with this note by the way, that the selfe same temptations may bee sayde to proceede from Satan, that otherwise haue beene sayde to come from God. From Satan in malice, from God in mercy. From Satan, as they bidge and perswade vs to any euill contrary to the worde. From the Lorde as they open to vs our weakenes in fayth, and sundry corruptions, driuing vs to his selfe, as to our true strength and support in all our weakenes. Which being remembred, then say we concerning this diuision, that the temptations of Satan are infinite, and cannot bee named

named of any man, albeit felt of all men, as the Lord will giue him leaue to shewe his malice, of some more, of some lesse, and of euery one somewhat. Hee tempteth in iudgement to erroꝝ and heresie, hee tempteth in life to sinne and impietie, and what infinite bzanches haue these two heades? The erroꝝ and heresies that haue bene of old, what an heape are they, if I should take this course, or who can tell what euen yet dayly he worketh in this behalfe throughout the worlde, stuffing mens heades, and filling their hearts with great vntruths.

Some hee hath perswaded heretofore and still no doubt will perswade, if God permit him, that an estate of the true Church heere on earth is to bee expected more perfite and holy than in deede is true. And he telleth them, that if any Church be so separated from the worlde, that therein in deede and trueth all mens liues be framed according to the woꝝde of God, that is a true Church, and if any Church bee not so separated from the worlde, but that in it are found some without repentance which liue not according to the woꝝde of God, but haue their blots and spots, both in fayth to God,

Tēp-
tati-
ons in } iudge
 } met.
 } Life.

The first
temptation
concerning
the Church.

God, and loue to mā, that is a false church, from which the children of God must separate themselves, least they should bee partakers of other mens sinnes. So that the imperfections of a Church, and the faults of some in the Church, not remoued by & by from the same, shall utterly take away both name and nature of a Church from that place. A great and grievous vntueth surely, and such as we may say of with S. Hilarie: *Archangeli nesciunt, angeli non audiverunt, propheta non sensit, filius ipse non edidit.* The Archangels knowe it not, the Angels haue not heard it, the prophet hath not felt it, the sonne of God himselfe hath reueiled no such thing to vs. For was not Iudas a wicked theefe in the company of the Apostles, and yet they for all that the flocke of Christ: Hath not the Lorde described the estate of this true Church militant here on earth by the similitudes of a drawe net cast into the sea, that incloseth & compasseth fish of al sorts, yea stickes & stones, slime and mudde, without any separation till it come to the shore: Of a field, wherein with the good wheate sown by the husbandman come vptares sown by the en-
uious

Matt 13.47.

uous man , and so intermingled that no cleere seperation can bee made , but with daunger of plucking vp the wheate also, till the haruest come: Of a floore whereon lyeth much good wheate , but couered almost and hid in an heape of chaffe intermingled with it , till the fanner come with his fanne in his hande to purge the same, and make cleane his flowre ? Of a great wedding , whereunto as good and bad are bidden ; so come there some and take their places , that yet haue no wedding garments , sitting with the best till the King come in to see the gwestes, & displace them: And are not these plaine pꝛoofes what manner of Church we must content our selues withall here on earth, till the day of perfection come, namely, euen with such an one, as though considered in Christ, it be cleane and without spot and wrinkle: yet considered in it selfe it is not so , before it come to the marke it shooteth at , but in this life runneth in a race, and after two sortes is stayned and impure. First, with the manifold imperfections , frailties and wants which her very best childezen are burdened withall euer, feeling with the Apostle that

Math. 3. 12.

Math. 22. 1.

Ephc. 5. 26.

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Rom. 7. 18. 21

in their flesh dwelleth no good thing, that they are yoked as he was and farre worse that when they would do good, euill is present with them: and secondly with a greuous mixture of many false hipocrites and counterfet prattlers amongst her true children, whom though she sigh to be deliuered of, and doe by her authoritie, as she may, disburden her selfe of them, yet can she neuer doe it so cleane, but that many vilde weedes will remayne till the haruest, to be then plucked vp, and till then in patience to be indured.

Gala. 4. 29.

Gen. 49.

Let vs consider the Church from her very cradle, and wee shall finde the state of it after this sorte. Adam in his familie had Caine, with his wicked behauour, and yet a Church. Noah had Cham, and yet a Church. Abraham had Ismael, a mocker and derider of Gods promises, a mā bozne after the flesh, that is, after the common course of nature, and persecuting him that was bozne after the Spirit, that is, by the vertue of Gods promise, and after a spirituall maner, and yet a Church. Isaac had Esau, and yet a Church. Iacob had great misdemeanours committed still in his familie

milie, by all his sonnes enuying and malicing, and most vnbrotherly vsing Ioseph: By Ruben defiling his bed, by Simeon and Leui brethren in euill, instruments of crueltie, and in their wrath slaying so many, by Dinah his daughter, by Rachel his wife stealing her fathers Idols, and but neuer much deceiued with them, and by many other meanes, if we fully peruse the storie, and yet a Church. Neither did euer either Adam or Noah, or Abraham or the rest forsake these Churches in their seuerall families, or refuse to pray, and to doe all other dueties iniointed the of the Lord, for any vnworthie ones among them. The when it came into Egypt, was it without wrincles? When it was deliuered thence, remember wee not, what falles and faults, what blots and blemishes still still and euer appeared in that chosen companie out of all the Nations of the world? Neede I to repeate their murmurings, their reuulings, their faintings, their many and great impieties mentioned in the storie vnder Moses, vnder Iosua, & vnder Iudges? Step to the Kings and to the Prophets, what a state is mentioned of this Church

Calu. vpon
the place.

militant vnder them also euer? Were all things holy and perfect then? Let Esay, Jeremy, Ioel, Abacuc and the rest speake. In the Priestes, in the Magistrates, in the people all things were then so corrupt, that the Prophet Esay is not afraid to compare Hierusalem to Sodom and Gomorrha. Religion was the partly contemned, partly defiled, and many greuous enormities in manners abounded, so that from the sole of the foote to the top of the head there was nothing whole, but woundes, and swellings, and sores, full of corruptions, sayth the Prophet. Yet for all this neuer did the Prophets, all, or any of them, erect newe Churches for themselves, wherein they might haue their seperated sacrifices from the rest, offered vpon any newe Altars, builded to that ende as more holy. But what maner of men soeuer they were, because the word was there, and a course of seruice warranted in the thicke of the wicked and in the midst of misdoers, they lifted vp pure hands to the Lord, and came together euen with the wicked to pray, to sacrifice, to heare the word, and to doe their dueties in the place appoynted. Truly wee must thinke

Esay. 1. 2. reade
the Chapter.

*In medio im-
piorum cœtu
puras manus
extendebant,
& cum populo
iniquo & per-
uerso conue-
niebant Calu.*

thinke this of those holy Prophets, that if they had iudged other mens sinnes could haue defiled their holy dueties, or that any infection and contagion might haue come to thē by meeting in those places of Gods seruice with the wicked, they would haue dyed an hundred times, rather than haue suffered themselves to bee drawne thether. But they knewe it could not, and hauing a singular care of peace and vnicie in the Church, they therefore abhorred to make any schisme in the same, by seperating themselves from the Church. Now, if those worthies of the Lorde, for so many and so great euilles, not of one or two men, but euen almost of the whole people made a conscience yet not to esttraunge themselves from the Church, shall not you and I arrogate too much to our selues, if wee presume to doe it in these daies? Will not that saying of S. Austen be layd vpon vs, spoken to the Donatistes vpon like occasion: *Finxerunt se nimis iustos, cum totum vel- lent perturbare.* They made themselves too holy, when they would thus trouble all? Therefore a sweete moderation of all good desires according to these true presidents

and holy examples assuredly would bee most acceptable to the Lord himselfe, as it was in these.

Come wee from the Prophets to our Saviour Christ himselfe, that if any man make lesse accompt of the former than hee should, this later may moue him and satisfie him further. What maner of Church was then, the Gospell teacheth at large, and wee are not ignorant, when Christ liued and preached among the Jewes. A most corrupt estate it was and ful of sores, that Christ sharply repproued in his times. Yet neither that desperate impietie of the Pharisees, nor that loose libertie that ouerflowed as it were the Church then, could hinder Christ either from vsing the same forme of seruing God with the people, or from comming into the same temple with the multitude to the publique exercises of Religion there appoynted. But he would bee circumcised with the rest and presented in the temple as others were when the time came, and doe all things with them appoynted by the lawe for him to doe. If any man doubt of it, let him consider the Scripture well that sayth; When the ful-
nes

Luc. 1. 21. 22.

Galat. 4. 4.

nes of time was come, God sent foorth his sonne made of a woman, and made vnder the lawe, that hee might redeeme the which were vnder the lawe, that we might receiue the adoption of sonnes. Hee speaketh of the Ceremoniall lawe by name, and therfore no question but he per-
 formed whatsoeuer therein was comman-
 ded, and of man, whom he was to redēme,
 ought to be performed. Let him consider
 also Christes owne wordes when he sayd,
 Wee worship what wee knowe, ioyning
 himselfe not with a fewe picked and choyse
 Christians, but with the whole multitude
 of the people of the Iewes, and adding a
 reason that proueth so much, for saluation
 commeth from the Iewes. Which is as
 much, as if he should haue sayd, for the Re-
 ligion (not of some certaine) but of the
 whole people or bodie of the Iewes is a
 seruice that pleaseth God for his owne ap-
 poyntment of it, and therefore I commu-
 nicate with them therein my selfe, and we
 worship what we knowe together. Mus- Musc. in Iohn
 culus considering as much, therefore noteth pag. 102.
 by our Sauours example what care and
 conscience ought to bee in euery Christian
 to

He entred still
into their Sy-
nagogues and
preached and
prayed, &c. on
the Saboth
daies.

to obserue the forme of his owne nation in
seruing God, if it may be warranted. And
it is not vnnoted of many others, that our
Saviour notwithstanding the great cor-
ruptions of that Church, communicated
with it in all holy exercises, and made not
an other Church by himselfe of some cer-
taine better people, and yet there wanted
not such euen in those euil daies, diuers, as
Zachary, Elizabeth, Mary, Simeon and
others besides his disciples. So that our
Saviours example is playne against this
deceiuing erroꝝ that we speake of, namely,
that any man communicating in the pub-
lique exercises of religion according to the
word of God appoynted, with the wicked,
should by their companie there bee pollu-
ted, he himselfe hauing a good conscience,
and doing his duetie as he ought.

From our Saviour Christ let vs next
come to his disciples tyme, and see if they
followed not the very same course, and trod
not in the very same steps of their masters
practise. Let vs remember the Church of
Corinth, which the Apostle in the Spirit
of truth calleth the Church of God, sanc-
tified, beloued, and abounding with the
gifts

1. Cor. 1. 2.

gifts of God. And yet in it were many imperfections and sundry great and foule enormities. There was enuying, and strife Chap. 3. 3. and diuisions, one holding of Paul, an other of Apollos, an other of Cephas, in so much that the Apostle telleth them they are carnall, and he could not speake vnto them as vnto spirituall men, but as vnto carnall. There was puffing, and swelling, & pride in such order, that the Apostle asketh, shall I come vnto you with a rod, or in loue.

1. Cor. 4. 18.
& chap. 5. 2.
21.

There was fornication, and euen such as is not named among the Gentiles, one had his Fathers wife, and they that sawe it and knewe it were puffed vp, and sorawed not, neither punished as they ought so foule a wickednes. There was quarelling & brawling, and busie going to lawe one with an other, and that vnder infidels. Men and women that were married together made separations and diuorces of themselves one from an other, of their owne authorities, and when themselves listed, without word and warrant, without right and conscience which the Apostle rebuketh and telleth them might not be so. There was going to the prophane bankets of the Gentiles, and

1. Cor. 5. 1.

Chap. 6.

7. 5. 13.

1. Cor. 6.

1. Cor. 10.

eating

1. Cor. 11.

1. Cor. 12.

Chap. 14.

1. Cor. 15.

eating of thinges sacrificed to Idols, with great offence to the weake. The very Sacrament of the Lords Supper was greatly prophaned, Those Spirituall giftes which the Lorde gaue them they abused, bragging ambitiously of them, and so robbing God of his prayse for them, hauing no consideration of their brethren to edifie the by an humble mind submitting it selfe to the capacitie of the weakest. On the other side they that were inferiours in giftes envied the superiours and went about to make a departure, so that all that body was as it were skattered and rent in pieces. That notable gift of tongues and languages they greatly abused neglecting prophecie. And what should I say, the very resurrection, that great Article of a christians faith was called in question in that Church, and yet for all that and al these that I haue thus named, it ceased not to bee a Church, and the Church of God, and Sanctified and beloued and blessed, and made rich with many graces, neither for these blots might any man haue bene iustified then to haue giuen it the blacke stone of condemnation, and to haue separated himselfe from it as
from

from no Church. Let vs remember the Galathians, of whom the Apostle complaineth, that they were so soone remoued away into an other Gospell, from him that had called them in the grace of Christ, that they were bewitched, not to obey the truth, but to turne againe vnto impotent and beggerly rudiments, seeking to be in bondage to them againe as at the beginning, that they obserued dayes, moneths, tymes, and yerres and so forth, euery of which was a great blot and spot, and all together a very great declyning from a right course, yet neuertheless both the Apostle in the Spirit of truth salute them as the Church of God, and so nameth them, and so taketh them. To the playne prouing of this truth, that imperfections in a Church, where the worde is preached truely, and the Sacraments adiministred according to the institution of Christ, taketh not away the name of a Church. And marke it in Paul, because we seeke not nowe other examples, howe notwithstanding these great blemishes in Corinth, Galatia, and other places that he came to, yet he euer without any scruple entered into their Churches, into y^e Jewes Synagogues

Galat. 1.6.

3.1.

4.9.

Chap. 1.2.

Synagogues, and into all places, to pray, and to interpret the Scriptures. Yea hee made no doubt to exhibite himselfe in the Temple to call vpon God, and to vse other lawfull ceremonies, together with others that vsed them, although the wickednes & impietie of the Scribes & Pharises which were there then, was exceeding foule and great. Neither doth he euer perswade any of the better sort, when hee speaketh of the faults either in Corinth or Galatia, or other Churches, to forbear all communion with those Churches till thinges were better reformed, but onely exhorteth them to beware the vices and euils he speaketh of, and neuer mencioneth any separation. Which assuredly he would haue done, if it had bene, as satan by this temptation that now we handle seeketh to perswade. Therefore I pray you let vs all note it and thinke of it. And as hee did not forbid others such communion, so himselfe did not breake that fellowship, as already hath appeared and moze may if wee marke his practise. For hee sayth to the Philippians, that he had no body like Timotheus, but al did seeke their own and not that which is Iesus Christs.

¶ Yet

Philip. 2. 21.

yet neuer do we find that he separated him-
 selfe from their company for feare of par-
 taking with their sinnes. And diuers such
 other places there are. What might be ad-
 ded of those famous Churches in the Re-
 uelation, Ephesus, Pergamus, Thyatira,
 and others? Doth not the Spirit of God
 lay downe their blemishes, and sheweth
 what he had against them, and those no litle
 things some of them, and yet yeldeth them
 the names and titles of Churches and cal-
 leth their ministers angels. What then if a
 man in those dayes shoulde haue taken of-
 fence at these wants of these Churches, &
 weakenesses of men, and haue sayde they
 haue preaching, but they are not reformed
 as they shoulde be, and therefore I will cut
 my selfe from them, and communicate no
 longer with them: would it haue bene al-
 lowed? Consider the Lord Iesus his prea-
 ching, with more holynes and power than
 euer any else could or shall. Were all re-
 formed that heard him, nay were his owne
 disciples reformed wholly? How then were
 they so often rebuked of the Lorde and that
 iustly. Consider the Prophets that were
 hidden prophesie, and did it carefully, and
 yet

Preaching
 without re-
 formation.

Mar. 9. 9.

Esa. 6. 9.

Ezek. 3. 7.

yet were told that the people would not obey them. Consider the Apostle that sayth we are a sweete savour to God in some that perish. Consider that hee which wil-
leth Paul to plant, and Apollo to water, reseructh the gift of increase to himselfe, and giueth it, where, when, and so farre as he pleaseth. So that if the Lords ministers in very great heauines and continuall sorrow of heart would wish themselves euen separated from Christ for their brethren winning, yet shall no moe come to the father than Christ will drawe, and this happy change must bee at his good pleasure, not at their desire. How then may we safely fall out with the preaching, and preacher, and with the Church and her children for want of that which onely G D D must giue, and the best preachers haue fayled to obtaine, though faithfully doing their duties, namely a full reformation as wee would. Shall that holy worde not reforme me because it refozmeth not others? shall it not be a savour to me of life, to life because to others it is a savour of death to death? If hee offer mee a penny shall I bid him keepe it, except hee will giue others as
much

much at my direction? May not the Lorde
 doe with his owne as it pleaseth him for
 mee: or shall I grudge to the Spirit his
 blowing where he listeth? O fearefull fal-
 ling out with the Lord and his offered good-
 nes, if it bee considered earnestly. Wee
 should remember againe when wee looke
 so after the frutes of amendment in a
 Church, and stumble so dangerously for
 wāt of what we wish, that Pharisees make
 greater shewes to some mens eyes than
 poore Publicanes doe, and yet the one iu-
 stified more than the other with a righte-
 ous God. We should remember that Elias
 was deceyued when hee thought that there
 were no mo that were reformed but him-
 selfe. Our eyes cannot see all men, neither
 can we euer know the worke of the worde
 preached. Inward graces are often where
 we thought not, and outwarde carie more
 then we know. Some iudged lead proues
 fined golde, and glistring gold that seemed
 to bee, proues drossie lead. A tender consci-
 ence, sweete, feeling an hope in Christ and
 his promises, inward cryings by faythfull
 prayer, holy thoughtes and meditations,
 sweete prickes and melting motions, re-
 morse

Note.

moſe for ſinne, and ſpirituall fights, humi-
 litie of heart, and peace of mind, patience,
 ioy, and a number ſuch, they bee ſecret gra-
 ces not alwayes knowne and diſcerned of
 euery man where in truth they are, at leaſt
 not in ſuch meaſure as in deeſe they are.
 And therefore ſince we cannot knowe all,
 either people, or graces, wrought by the
 worde preached, and there may bee a want
 aſwell in our not ſeeing all with Elias, as
 in mens miſdoings, greatly ſhould we feare
 to condemne and iudge the Churches of
 G D D, for not anſwering their teaching
 with any reformation. It is an earneſt
 charge, and of a mightie God. See that ye
 deſpiſe not one of theſe litle ones. For
 I ſay vnto you that in heauen their An-
 gels alwayes behold the face of my Fa-
 ther which is in heauen. What greater
 contempt, than to thinke that Iſaiah is
 not like me. I am reformed, I am ſanctifi-
 ed, I haue receyued the holy Ghoſt, others
 haue not, and theſe by name haue not ſo. O
 take heed. Iudge not thus raſhly an other
 mans ſeruant. All is not gold that gliſte-
 reth, neither all bowers of their knees to
 Baal that are yet ſo thought to be, euen of,

Matth. 18. 9.

a prophet. Lastly wee should lift vp our heads and open our eyes in a louing heart a little wider, that we may see the profit of the worde, and the gracious mercies of the Lorde to any Church euer, and with as hungrie a heart delight to discerne the graces of men, as the fautes of men. Yea much more. And if wee see many superstitions banished, many abuses amended, many snared consciences and fettered soules enlarged, true loue of diuers good things, and true hatred of diuers euil things wrought: Dugly and often othes in many decayed, knowledge both in youth and age increased, the hearing of the word with Prayers and Sacraments diligently frequented, priuate regarde of families in the gouernours of them greatly amended, diet and apparell tempred, the poore relæued, Princes obeyed, peace maintayned, &c. to confesse then to the due glozie of a gracious God that this is something, and this measure some, although not all. Loue spiech any good wher it loueth, & loue couereth many things that are not well. Surely it doth not for want deny the good, neither for some, condemne all. And thus if we would

The reformation of many Churches, yet iudged not reformed at all.

LI

looke

looke at Churches & childezen of the Churches, no doubt, no doubt Satans combe would be cut touching this temptation. If any man will say, shewe me these reformed ones and good ones in a Church: what answereth a learned father. *Quid hac re opus est? Annon satis est eos in ecclesia esse. Quāobrem cū ipsa communionem habetote, manete in ecclesia, & ad sacros cœtus & sacramenta, quemadmodum oportet, accedite. Etiam si enim multi impuri & publici peccatores non mundati in ea sint, tamen vos ab illis non polluamini, non magis quam Apostolos Iudei polluerunt. Quin potius videte ne à vobis ipsis polluamini, propterea quod multum vobis tribuitis, iudicatis omnes, & plurimum vobis placetis. Itaque spiritualis superbia & contemptus nimium vestris animis insidet. That is: What needeth this? Sufficeth it not þ they are in the Church? Wherefore with the Church do you communicate, abide ye in her, and come ye as you ought vnto the assemblies and Sacraments. For although there bee many impure ones, and publique offenders not reformed in the same, yet shall not you be defiled by them, no more than the Apostles were*

were defiled of the Jewes. Rather take you heede that ye bee not defiled of your selues, because ye attribut so much to your selues: ye iudge all men, and very much please your selues. Therefore spirituall pride and contempt ouermuch resteth in your mindes. Thus doe we see the worde of God against this temptation teaching strength. If I should adioyne the witness of this truth frō time to time, I might be long. A little let mee doe it, though not much, because I haue bene so long already. Cyprian spake thus in his time full earnestly. *Et si videntur in ecclesia zizania.* &c. Although there be tares seene in the Church, and impure vessels of dishonour: yet is there no cause why wee should depart from the Church: onely let vs indour that we may be wheate. our selues, & vessels of golde or silver vnto honour. And as for the earthen vessels, it is the Lordes proper office and prerogative to breake them, that hath only the non barre, neither may any man chalenge to himselfe that which is peculiar to the Sonne onely, namely to be able to make cleane the floore, and to purge away the chaffe, and all tares

Lib. 3. Epist. 5.

Parmen.

2. Cor. 11. 26.

Philip. 1. 16.

by mans iudgement. For pꝛoude is this
obstinacie, and sacrilegious is this pꝛe-
sumption, which wicked madnes taketh to
it selfe.* Austen in his time thus. There
were many good men in the olde Church
before Chꝛist. *Dic mihi, quis tunc iustorum
separauit sibi altare?* Tell me, what one of
all these iust men in those daies made a se-
perated Altar for himselfe from the rest.
*Uet, multa scelera admittebat iniquus popu-
lus ille.* Many wicked things committed
then that wicked people. They sacrificed
to Idols, they killed the Prophets, & *ne-
mo tamen iustorum recessit ab unitate*, and
yet none of the godly departed from the v-
nitie, *Vno templo miscebantur, sed mixti non
erant corde.* They were mingled or ioyned
together in one temple, but they were not
of one minde: meaning, they approued not
any euill that was done, *Si hoc est consenti-
re malefacientibus, esse cum eis in ecclesia,
consentiebat etiam ipse, &c.* If this bee to
consent to euill, to bee with euill men in the
Church, then consented he to false bꝛethꝛē,
that sayth, he was with them in perill of
them, and that suffred those impure pꝛea-
chers amongst the Philippians. *Zizania
ergo*

*ergo vel paleam Catholica segetis nobiscum
 copiosissime accusent, sed nobiscum ferre pa-
 tientissime non recusent.* Wherefore let them
 with vs find fault with the tares & chaffe,
 as they please, fræly, but thē let them with
 vs agayne indure them patiently. *Et prop-
 ter malos filios non separemur a matre.* And
 for other euill sonnes let vs not shake of
 and say farewell to our mother. For we do Epist. 48.
 not for the chaffe forsake the Lords flooze,
 we doe not breake out of the Lords Nette
 for any bad fish inclosed therein with vs,
 wee doe not runne away from the Lordes
 flock, for the Gotes that are there to be se-
 perated in the ende: finally we doe not goe
 out of y^e house of God for the vessels there-
 in made vnto dishonour. And a number such
 like sayings hath Austen in these bookes,
 and diuers other places of his workes, if
 this were my purposed course: but they
 neede not. Consider what Maister Calvin
 sayth, and let both you and me marke his
 iudgement. Let vs learne, sayth he, to giue
 this honour to the worde of God and his
 holy Sacraments, that wheresoeuer wee
 see thē, there we acknowledge a Church.
 And let both these poynts remayne establi-

*Caluin aduer-
sus Anabap.*

*Institut. 4. 1.
19.*

4. Book. 12. 11

shed as most certaine truths : first that he is without all iust excuse that willingly forsaketh the outwarde Communion of the Church where the worde of God is preached , and the Sacraments administred. Secondly, that the faults neither of fewe, nor many, can any whit hinder vs from testifying our faith rightly by vse of such ceremonies as God hath ordayned. Because that by no other mans vnworthines, whether he bee Pastor or priuate man, a godly conscience can be hurt, neither are the holy misteries lesse pure or profitable to a godly man , because together with him the wicked also handle them. Finally, if all things in the Church be not so wel as they should bee concerning correction of fautes, yet let neither priuate men therefore departe by and by from the Church, nor the Pastors themselves , if they cannot according to their harts desire purge al things that need amendment, therefore throwe away their ministerie , or with vnwonted rigorousnes trouble the whole Church . Many other places hath this man to this end very worthy reading, if I might both note all and be brieue too. But it cannot be, and therefore

I

I followe him no further. Only I request that wee may diligently obserue it, how Satan hath euer tempted the children of God to receiue this error, and how faithfull teachers withstood it still. And if euer he deceiue any, what holdeth them in, and hindreth their reformation? Surely, *quia vanam gloriam hominum attendunt, & insensatorum non contemnunt opprobrium, qui dicturi sunt, quare modo.* Because they regard the bayne praise of men, and doe not contemne the speech of the foolish, which will say: Why now? or is he now come home, &c. And with that heavenly counsell of the spirit of God I conclude this matter: Let vs not forsake that fellowship that we haue one with an other, as the manner of some is. The Lord make it sinke in every mans hart to his good.

Aug. epist. 40.
Etc.

Hebr. 10. 22.
and read all.

The second temptation concerning
the Ministers.



Thers he perswadeth that the whole matter of the woorde and Sacraments dependeth vpon the holyness and goodnes of the minister

nister, so yf he haue any spot or crime, the
 may there be no receyuing of thesethings
 at his hands. A most poysoned dart also of a
 destroying deuil, wher soeuer he throweth
 it, and worthy to be carefully knowne of vs
 al, how hurtful and prejudiciall to the glo-
 ry of God it is. Not that ministers shoulde
 not be good (for the word is playne, & there
 is no heart seasoned with one corne of the
 Spirit of God, but it wisheth that all of-
 fences were drowned in the depth of the
 Sea that come this way, and that mini-
 sters, as they are called in the worde An-
 gels, so euen with Angels purity, if it were
 possible, they might walke in this worlde
 before all men) but that Gods mysteries
 may not fall by mans miseries, and his ho-
 ly opinaunces cease to be holy, for vnholly
 dispensers. Knowe we therefore, touching
 this temptation, that whosoever heareth
 the word preached, and receyueth the Sa-
 craments in their times administred, hee
 musteuer regard and cary his mind to the
 Lord himselfe and his institution, and not
 to the minister. Which Lorde secretly
 worketh in the heartes of his chosen, what
 manner of men soeuer the minister bee.

For

For who is Paul, saith y^e Apostle, or who is Apollos, but the ministers by whom

1. Cor. 3. 5.

ye beleueed, and as the Lord gaue to euery man, I haue planted, Apollos watered, but God gaue the increase. So

The minister is not any thing, mark it.

thē, neither is he that plāteth any thing neither he that watereth, but God that giueth the increase. If the minister bee

good, it is best for himselfe, and it is thus farre good to the people, that they haue a

good example, who for their weakenes are very hardly drawen without it, as Ausen

sayth, but the Lordes ordinance receyueth no increase of goodnes from him, if he be

good, neither yet decrease of holynes, if he be bad: for it is true, euen in this case also,

Ro. 3. 3.

that the Apostle said: What though some did not beleue? shall their vnbelefe

make the fayth of G O D of no effect? God forbid. Yea, let God be true, and euery man a lyar, as it is written, that

thou mightest bee iustified in thy sayings, and cleere when thou art iudged. The ministers badnes may not make the

Lord untrue in his promises, neither nans corruption, most holy things of none effect. The Lordes is all, honour, vertue, power,

grace,

grace, and saluation: the ministers is only
 the outwarde action and ministerie. In
 which respect they are called the disposers
 of Gods mysteries. If the disposer bee e-
 uil, God is good that so vouchsafeth, man
 is not worse that so recepueth. They are
 the Lords messengers, and the truth of the
 message neuer hangeeth vpon the bearers
 qualitie. Mens personages differ that ca-
 rry messages, and yet the message for al that
 is the same. Our fathers befoze vs in this
 case considered the similitudes of waxe and
 water. Of waxe that taketh his print as
 well of a leaden Seale as a golden, of wa-
 ter: that is the same whether the conduite
 pipe be wood or copper. And thereby they
 considered that Gods holy mysteries much
 more are the same to the faithfull, by whom
 soeuer deliuered. For it is possible y^e liquor
 may bee chaunged by a vessell, but neuer
 thee thinges by a minister. The Scribes
 and Pharises that sit in Moses seat, sayth
 our Saviour, whatsoeuer they bid you
 do, doe. But after their works doe not.
 For they say and do not. Which wordes
 our Saviour would neuer haue spoken, if
 eider the minister might haue defiled the
 word,

Math. 23. 1.

word, or any man be allowed for the faultes
of the minister to haue reiected and refused
the Lords mysteries. There reigned at this
present amongst this order many grieuous
iniquities, as insatiable auarice, turning al
Religion to lucre and gayne, intollerable
ambition and pride, shamelesse hypocrisie,
grosse interpretations of the word of God,
and what not? They sayde and did not: a
most grieuous thing in a minister, further
than humane frailtie forceth, whereof all
are ful, and the very greatest haue complai-
ned: yet would not the Lorde haue the of-
fence of all these to make vile his holy
woorde, that is euer precious, or to hinder
the hearing of it euen at their mouthes.
Let vs take heede then howe we stubbur-
ly crosse the Lord Iesus. He sayth, receiue
their wordes, refraine their deedes, let not
vs say, wee will none of their wordes, for
their deedes. Hee sayth you may receiue
their wordes and bee cleere of their deedes,
let vs not say, wee cannot receiue their
wordes except we approue their euell, and
bee partakers of their sinnes. This is not
reuerence to God, nor obedience to his
trueth. Were it not grosse madnes, if tra-
ueling

Rom. 7. 18.

Iam. 3. 2.

1. Iohn. 1. 8.

Math. 6. 12.

Psal. 143. 2.

Note.

ueling on the way, and shewed by some that wee went the very right way to our iourneies ende, yet we would go out of the same, because he that shewed vs, goeth not with vs, but goeth an other way. No earthly iourney may bee matched with our spirituall iourney to heauen. For the places we go to, the good we get, if we keepe the way, the daungers if we doe not, doe all greatly differ. And therfore if his example that hath truely told vs a way on earth to an earthly good, shoulde not cary vs out of the same, much lesse shoulde his that hath told vs the way to heauen an everlasting good, doe the same. Let him goe his owne course at his owne perill, if he haue truely told vs our right way, wee shoulde take it constantly, not only without company, but euen against all example whatsoever to the contrary, being priuate men. The Magistrate hath a further authoritie in his hande, euen sharply to punish such offence given by them that say and do not. Againe were it not as grosse to reiect the foode of our bodie, and to dye for hunger, because he that setteth good meate before vs, will eat none with vs himselte. To refuse
good

good gold because the ground is bad where-
 hence it was digged? Judge then what
 madnesse for the wants of man, to refuse
 farre greater matters than all these? Re-
 member furthermoze what our Saviour
 Christ sayth in the 6. of Iohn. Haue not I Iohn 6.64.70.
 chosen you twelue, and one of you is a
 deuell? And there are some among you
 that beleue not. And yet euen then, whē
 Christ thus called him a deuill, was Iudas
 an Apostle, and preached, and baptized as
 the rest did, and neither worde nor Sacra-
 ment lost their dignitie to the true recei-
 uers, for his great indignitie that deliue-
 red them. *Malus seruus prædicabat, sed Christus*
erat in fide. An euell seruant preached, saith
 Austen, but Christ was in the sayth. The
 Apostle to the Philippians we knowe also
 hath this testimony. Some preach Christ, Philip. 1.1
 sayth he, euen through enuy and strife & &c.
 some also of good will. The one pre-
 preacheth Christ of cōtention, and not
 purely (that is not with pure minde, for o-
 therwise their doctrine was pure) Suppo-
 sing to add more afflictio to my banis.
 But the other of loue knowing, that I
 am set for the defence of the Gospell.
 What

What then? Yet Christ is preached all manner of waies, whether it be vnder a presence, or sincerely, and I therein ioy and will ioy. What playner prooofe coulde wee haue if wee woulde wish one, that for the fautes of the minister the worde and ministerie may not be reiected. It was Austens true iudgement many a yere ago. *Omnia sacramenta, cum obsint indigne tractantibus, prosunt tamen per eos digne sumentibus, sicut verbum testatur: Quae dicunt facis, quae autem faciunt facere nolite.* All Sacraments though they hurt them that handle them vnworthely, yet profit they them that by such receiue them worthely, euen as the word proueth, that sayth: all thinges he hath bid you do, do: but do not as these selues do. And a litle after that againe: Although he Spirit of God be wanting to the saluation of the minister, *ministerium tamen eius non deserit, quod per eum salutem operetur aliorum.* Yet is hee not wanting to his ministerie, thereby to worke the saluation of others. The Apostle himself confirming as much, when hee sayth: If I preach the Gospel willingly, I haue a reward, but if Doe it against my will, notwithstanding the

Math. 23.

Cor. 9. 17.

the dispensation is committed vnto mee.

That is, my office and calling bigeth mee to do it, and it shall profit others that I doe so unwillingly, but not my selfe. Agayne the same father speaking of Christs being baptized by Iohn: saith thus: *Voluit Dominus a seruo, & ille per quem facta sunt omnia*

Aliis prodest quibus hoc dispenso, non mihi, qui factus sum: Augustinus Contra Par-

men. ab illo qui factus est inter omnia, baptizari, ut doceret humilitatem, & ostenderet, non interesse, quis a quo baptizetur, dum eo baptismo, quo baptizandus est, baptizetur. The minister would be baptized of his servant, and he that made al, of him that was made amongst all, to teach humilitie, & to shewe, that it preiudiceth not what manner of minister baptizeth, so that the baptisme be as it ought to be, that he baptizeth with. Neither would Christ (saith he) haue refused to be baptized of the Pharisees, if they had vserd to baptize: for when he was circumcised, Iohn was not sought for, neither refused hee that temple that was a draine of theeues. Quapropter siue a fidei, siue a perfido dispensatore sacramentū baptisimi quisque percipiat, spes ei omnis in Christo sit, ne sit maledictus qui spem ponit in homine.

Therefore whether of a faythfull, or unfaythfull,

saythfull, or vnfaithfull steward, a man receiue the sacrament of baptisme, let his hope be steadfastly fixed vpon Christ, least it be sayde: Cursed bee hee that trusteth in man. If he depend vpon the goodnesse of the minister, against Cresconius thus. *Baptizant, quantum attinet ad visibile ministerium, & boni, & mali. Inuisibiliter autem per eos baptizat, cuius est visibile capisma, & inuisibilis gratia.* Where baptize, in respect of the visible ministerie, both good and bad. But inuisibly by them baptiseth he, whose is both the visible baptisme and the inuisible grace. Afterward againe in the third booke: but thou wilt aske me, sayth he, whether is better, a good minister, or a bad. And I must needes answere thee, that in respect of example to the people, that depend so much thereon, that without it they thinke euery thing painfull and hard that God commaundeth, a good minister is best. But in respect of the baptisme and sacrament it selfe: *Si tantò est melius quod accipitur, quantò est melior per quem traditur: tanta est in accipientibus baptismorum varietas, quanta in ministris diuersitas meritorum:* If that should be so much better

better by how much he was better that ministred it, then must there be as great differences betwixt mens baptismes as betwixt their giftes, graces, and qualities that did baptize, which were horrible to affirm. Paul was better than Apollos in respect of grace giuen. Was therefore his baptism better? God forbid. *Per ministros enim dispares, dei munus aequale est, quia non illorum, sed Dei est.* For by ministers farre vnlike, the giuen gift of God is like, because it is his, not theirs, concludeth Austen truely. Els wo was to them that Iudas baptized. And they had need to lament such baptism.

Remember master Caluins iudgement and similitude. As it is (sayth he) amongst men, if a letter be sent, so the hand and seal be knowen, it skilleth not what qualities he was of that brought it: so must it suffice vs in the sacraments, to acknowledge the hand and seale of our God, what manner of man soeuer the bearer be that deliuereth them. For it hurt the Jewes nothing that they were circumcised of those impure Priests and Apostataes, that then were, neither needed they to be circum-

D m sen

sed againe. For indeede (saith an other) the Sacramentes take not their excellencie and worthinesse of him þ̄ ministreth them, though he be neuer so holy, neither be they disgraced or weakened, thogh the minister be wicked and euill. The hand of the receiuer being without fayth, maketh the Sacraments, that of themselves be good, to be vnto him of no force, because of his unbeleefe, but a wicked minister cannot in any wise make frustrate, or deceiue the faith of the vngodly receiuer. Our Saviour Christ baptized none whilst he was vpon earth, but onely preached and his disciples baptized, sayth the Gospell. And S. Paul continuing in Corinth a yeere and six moneths, where God sayd vnto him in the night by a visiō he had much people, taught the worde of God among them, and preached, but baptized none, sauing Crispus, & Gaius, and the householde of Stephanus, and thanketh God that he had not when he saw what diuision fell out, one saying I am Pauls, another, I am Apollos &c. And Musculus with others agree with Ambrose that Peter baptized not Cornelius and his company, but commaunded them

Iohn. 4. 2.

Act. 18. 11.

1. Cor. 1. 14.

*Petrus corneliū
domum, non
ipse, baptiza-
uit, cum coram*

them to be baptized. Howe none of all these woulde haue thus done, wee must needes thinke, if better ministers had made better Sacraments to the receiuers. But euen the contrary, with all indeuour and paine, in a zeale to the Lordes people, that they might haue that holy ordinance with greatest good. Howe shoulde Paul haue thanked God with a conscience that hee baptized no mo, when it should haue bin a very greuous sin in him not to haue done it, if his excellency aboue other ministers could haue giuen grace to the Lordes sacrament? Therefore this very one thing if there were no mo, setteth vs fully and firmly touching this poynt. Yet in deede it is a great deale more, that our Saviour baptized neuer an one, who was of all ministers the best without comparison, & most kindly and carefully addicted to mans good euery way. For why was it, may we with most great probabilitie thinke, but least his most excellent dignitie aboue all men should worke in the receiuers of that baptisme, some conceit of their baptisme aboue others baptized by farre inferiour ministers, and so cause dissention in the

esset, sed iussu baptizari.

Musc. in Iohn. 4.2.

Aug. Epist. 48. pag. 188.

Church among them. Wherefore we see
 even in this omiffion of our faviour Chrift,
 his diuine wifdome forefeeing the venom
 of this error, to meafure the word and fa-
 craments by the worthineffe of the mini-
 fter, and carefully cutting the throte of it
 in his time. It was truly euer a wrong to
 the Lord, and his holy myfteries, euer con-
 demned of the Church of God, and wee
 muft abhorre it. *Si malus sacerdos, deponen-
 dus erat, fi nō poffit deponi, tolerandus intra
 rete.* If the minifter be naught, fayth S.
 Auften, he fhould be displaced, if he cannot
 be displaced, he muft be indured within the
 net. For vpon our diflikings of men, to re-
 fufe the Lord and the meanes of our falua-
 tion, it is a more fearful impietie, than y^e it
 needeth amplification. The very thought
 of it ftriketh a terror into my foule, that I
 duft and wormes fhould except againft the
 graces of my creator, vnleffe the officer of
 them to me from him be qualified to my li-
 king. For, as wee liue, the Lord wil bee a
 swift iudge, and euen a very consuming
 fire one day againft this hainoufe con-
 tempt of himfelfe and his mercies, and the
 hauing of them in refpect of perfons. O
 belo-

beloued our time is now to be wise & learned, and to kisse the Sonne in his graces, least he be angry, and wee perish off from the earth. If we doe not, mercie passeeth, iudgement commeth, and warned people must both dye in their sinne and eary their bloud themselves for euer.

The third temptation concerning
Communicants.



Some againe are tempted and troubled with scruples and doubtles, concerning such as are admitted to the Lordes table, and whome satan cannot otherwise win to despise that holy Sacrament, by this meanes hee most mightily vndermineth and causeth them to forbear, both their great comfort & bounden duetie. For whersoeuer sayth hee to them the vncleane are not put apart, and the euill separated from the good by ecclesiasticall censure, there if a Christian communicate, hee is defiled with other mens sinnes. And therefore to the ende yee may not be polluted with the company of such,

you must forbear, nay refuse and utterly abhorre al receyuing of the Supper of the Lord but with a choyce company of select and holy ones. But is this true nowe that other mens sinnes neuer consented to by me do defile mee, if I receyue with them? God forbid. The flat contrary is a ruled case in diuinitie & was ere wee were bozne amongst the learned and godly of al times. And as it were with one voyce they haue affirmed it in this and such like sort: That a Christian man should be sorry and grieved if he see that most holy Sacrament abused of any wicked and bad ones which are admitted vnto it, and indeuour as much as in him lieth, & it may not be so, but yet may he not himselte depraue himselte of the Sacrament, nor withdrawe himselte from the Church, but both take it for a true Church notwithstanding this blemish, and continue in her societie and felowshippe so long as the worde is preached, and the Sacraments administred therein, without any separation from it for this cause. And the proofes hereof haue partly beene aledged before in the examples of the godly Patriarches, Prophetes, Apostles, and Christ himselte.

himselfe. In the Church of Corinth, Galatia, Ephesus and others, wherein though there were great blemishes, as hath beene shewed, yet were they neuer commaunded one to auoyd an others company at those exercises that the Lorde in common iniointed all, and left not to their libertie to vse or not vse: They separated themselves carefully from those crimes and faultes that they rebuked and disliked in others, but from their Churches and holy exercises, they separated not themselves, but entred into their Synagogues at all times, whersoever they came, and when they were at prayers, prayed with them, preached to them, and partaked with them in commaunded dueties, neither were they once hurt by their so doing. Then further may we adde in this matter of communicants that which truly we should not lightly weigh or consider, but very earnestly thinke of. Namely that wee are bidden to examine our selues when we come to that table. If the Lord had pleased, he could as easily haue bidden vs examine one on other, or euery man the whole Church. And certainly he would haue done it, if other mens

1. Cor. 11.

sinnes might haue defiled vs, and the company of the vnwoorthy ones haue polluted them that come with the very best preparation of themselves vnto it. Yea and with what diligence in deede ought wee all to doe it, if this doctrine were true. Surely my conscience coulde neuer receiue that Sacrament in peace except I knewe all men as well as my selfe, since their euell may as well hurt mee as myne owne. But nowe that he requireth only of euery man the pzoofe of themselves, he teacheth thereby playnely that it nothing hurteth vs if any vnwoorthy doe thrust themselves in amongst vs, so that wee bee prepared, the same do these other wordes also, *Sibi indicium manducat.* Hee eateth and drinketh his owne damnation, *Sibi non tibi.* His owne damnation, not thynne, saith Austen. *Ergo tolera malos bonus, ut venias ad premia bonorum, ne mittaris in penam malorum.* Therefore thou being good, indure the euell, that thou mayest come to the rewards of the good, and not be sent vnto the punishment of the euell. Calvin thought this a strong place against this temptation, therefore he vrgeth both these members against

Caluin institut. 4. booke 1.
15. reade it all.

Aug. tract in
Ihon. 50.

aduersus Ana-
bap. artic. 2.
pag. 579.

against it fully. In these wordes of Saint Paul, sayth he, two things are to be noted. First that to eate the bread of the Lord unworthly, is not to communicate in their company that are unworthy, but not rightly to prepare our selues, and to weigh our owne faith and repentance. Secondly that when we will receyue this Sacrament we beginne not with others, and fall in examining them, but that we trye our selues, & set our eyes that way. For truely if all things bee considered well, they that haue so much leasure to examine others, in them selues they are most negligent and forgetfull. For vppon mine owne experience, sayth hee, I know one yet aliue, that caried headlong with this nicenes that hee would not receyue with vs for some mens faults that pleased him not, he separated himselfe quite from our company. And yet in the meane tyme had them in his owne house of most lewde behauiour. When I knewe it, I got one to admonish him (for of my selfe sayth Master Calvin hee woulde take nothing) and to aske what he meant to be so strict in the Church, a house not in his gouernement, and so faultie in his owne house

house where hee had gouernement. Must hee needes bee defiled in the Church by unworthy communicants, and cleere at home from so neere euill. And it pleased God to worke with him, sayth he, that he sawe his folly, and afterwarde reconciled himselfe both to the Church and mee, confessing at last, that our chiefe and first care must bee of our selues and our familie, next and secondly of others. And howe? Not for dislike of the, or hatred, because they do not so well as they ought, to separate our selues from the Church, but to correct them and amend them, and to bring them into the way, or according to our places to procure their remouing if they will not. Or if wee cannot effect that, then to leaue all to the Lord to performe and make better. Thus farre Master Calvin, not unworthy our earnest noting, though it be very long. And truely marke it againe, that in saying his owne damnation, he tyeth the harme that cometh by his unworthy receyuing to himselfe, and stretcheth it not to others, which yet needes he must haue done, if the company of any at that table did defile the godly. Hee must haue sayd, hee eateth and
drinketh

Drinketh to his owne damnation, and all others that receiue with him & knowe him. But God forbid. Then, was euer the Sacrament more holy & purely administred, than Christ Iesus him-selke did with his disciples: Yet euen there and then, sayth Ambrose, Chrysostome, Austen & others was wicked Iudas. For the Euangelistes say, he sate downe with the twelue, and Luke maketh mention that Christ admonished him partly before, and partly after Supper, which the Lord Iesus would neuer haue suffered, if his company might haue defiled the other worthy receyuers there present. And concerning Iudas, I pray you consider what the scripture saith. First it was sayde of him before the Supper, that he was a thiefe and caried the bag, and for that cause grudged the expence of the oylment, and sayd it might haue bene sold and giuen to the poore, not in deede & trueth caring for the poore. In regarde wherof Austen sayth, Iudas was not then first euell when hee made his match to betray him for so much money, but before euen from the first beginning, neuer folowing Christ corde, sed corpore, with heart, but with

Bullingers reasons of his presence. *cōtra Anabap. pag. 230.*

Iohn. 12.

Aug in Iohn tract. 50.

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with body.

Luc. 22. 3.

Math. 26. 23.
&c.

Secondly, it is testified in Luke, that before the Supper the Deuill was entered into him, and that hee had beene with the high Priestes and Captaines, and made his matche with them, communicating with them howe hee might betray Christe vnto them. Thirdly, even to the Disciples them-selues openly at table was manifested by giuing of a soppe that hee was a Traytor, and should shewe it vpon his owne master. Therefore it was not altogether hid what manner of man Iudas was. Pet (saith S. Austen) *Talis Iudas cū sanctis discipulis undecim intrabat, & exibat: ad ipsam dominicā cœnā pariter accessit: de vno pane & Petrus & Iudas accepit.* Such a Iudas went in and came out with the eleuen, came to the same supper of the Lord with them, and of the one breade receiued both Peter and Iudas. *Quid ergo voluit Dominus noster Iesus Christus (fratres mei) admonere ecclesiam suam, quando vnum perditum inter duodecim habere voluit, nisi vt malos toleremus, ne corpus Christi diuidamus.* What therefore would the Lord Iesus Christ (my Brethren) admonish

nish and teach his Church, when amongst his twelue he would haue one lost and bad one, but that in the Church militant heere we must indure some euil ones, least in not doing it, wee should rent asunder and deuide the body of Christe. *Conuersari exim cum eis potuit Judas, eos inquinare non potuit*: For, be in theyr company Judas might, but defile them he coulde not. Wee see therefore this fathers iudgement touching this matter plainly, and to it may be added this question, howe the faythfull wife may abide with an vnfaythfull husband all the dayes of her life, and not bee the worse: and we may not come to Gods table, or to prayers for an hower, in y^e company of vnrepymed ones, but their sinnes shal cleaue to vs. The comparings together differeth most greatly, if wee marke the seuerall circumstances, of a wife with her husband, and of two men in the church together. Now then may we be warranted to refrayne that most holy & comfortable sacrament, for their sakes, who thogh they be trespassers, yet ask they mercy at Gods hands, *Et hoc testantur, eo ipso quod accedunt ad cenā*. And testify as much euen by
their

1. Cor. 7. 13.

their very comming and offering themselves to the Lordes table. To iudge rightly of our Brethren, our corruption assuredly is great, and we should often thinke of it, and feare it greatly. By nature we are full of suspicion, and aswell where no cause in trueth is, as where cause is. Wee beleue euill too fast, and good too slowly. We amplify things, and make smal matters great matters, iudging men many times worse through our corruption, than indeede they are before God by their transgression. And how dangerous a rule then is this, to measure them by, that must bee allowed to the Lordes table, if we receiue with them. When this temptation was strong in the minds of the Anabaptistes, remember how crookedly this line guided them in the choyse of worthy receiuers. If any man (sayth Bullinger) hang down his head, and counterfet humilitie, although in minde hee bee most polluted, filthy, and foule, and despise the word, yet shall hee bee accounted a most holy and good one, and worthy to receiue the sacrament. But if he be more open and meere, and subiect to the common faults of humane frailtie, yet farre from any dissimulation

Lib. 6. cap. 9.
Anabap.

mulation, trusting in his heart and soule
 firmly to the Lords mercy, single and sin-
 cere towards God, that that he is, confes-
 sing his sinnes: such an one, forasmuch as
 hee hath not yet satisfied the Anabaptistes
 for his faults, neither is allowed of them, &
 thought as yet worthy ynough, shal bee se-
 perated from the Lords table. And yet the
 sinful publican smiting his brest, was bet- Luc. 18.
 ter allowed of the Lord Iesus, than the iust
 Pharisee with all his righteousness. When
 many vncleane did eate of the passeouer
 which Ezekias the king caused to be kept, 2. Chron. 30.
 did their Brethren refuse to eate because
 they did eat also, or did their company pol-
 lute them that were clean any thing: Con-
 sider it wel, and see if you can finde either:
 yet the parties themselves that were not
 sanctified and cleansed, faulted, and were
 prayed for. Wherefore we may say with
 Saint Austen, *Non propter malos bonos*
deseramus, sed propter bonos malos suffera-
mus. Let vs not forsake the good for the e-
 uill, but let vs indure the euill for the good.
 Yet must we thinke Saint Austen and all
 good men wissheth their seperation as farre
 as may be without plucking vp the wheat
 also,

also, & renting a sunder the body of Christ. And so playnely shewe those woordes. *Si non possunt excludi, excludantur vel de corde.* If they cannot bee excluded, exclude them at least in thy heart: that is, approue not in heart and iudgement their fault. *Cyprianus & alia frumenta dominica cum auaris & rapacibus, cum his qui regnū Dei non possidebunt, non laicis, vel quibuscunque clericis, sed & ipsis episcopis panem Domini manducabant.* Cyprian and others of the Lordes wheate did eate the breade of the Lord, and drinke his cuppe with the couetous and raueners, with them that shal not possesse Gods kingdome, not lay men, or common Clergie men, but euen with the Bishops themselues. And it sufficed them to bee separated from such in heart, in life, and manners, in a great regarde to keepe peace and vnitie for the good of the weake, least they should teare the members of the body of Christ by sacrilegious schismes. Calvin writeth to Farellus in an Epistle, that being asked this question whether it was lawfull to receiue the communion at a bad ministers handes, and with bad company admitted thereunto, hee answered to both

both in effect as followeth. *Tantum debere inter Christianos esse odium schismatis, ut semper, quoad licet, refugiant. Tantam ministerij ac sacramentorum reuerentiam esse oportere, ut ubicunque extare hac cernant, ecclesiam esse censeant, &c.* That there ought to be in Christians such a detestation of Schisme, that as neere as they may, they euer flye it. Again, that there ought to bee such a reuerence of the ministerie and of the sacraments, that where so euer they see these extant, there they acknowledge the Church to bee. For as much therefore as by Gods permission the Church is gouerned by these men, what manner of persons soeuer they bee, if they see the notes of the Church there, it shall bee better not to separate themselves from the communion. Neither hurteth it, that some vnto true doctrine is there deliuered. For there is hardly any Church that hath not some reliques of ignorance. It sufficeth vs if the doctrine wheron the Church is founded haue his place, and be kept. Neither stoppe wee at this, that hee cannot bee accounted a lawefull Pastour, which hath not onely crept, but most wickedly broken

An

into

into the place of a true minister. For it is
 not fit that euery priuate man should trou-
 ble himselfe with these scruples. *Sacra-*
menta cum ecclesia communicant. The Sa-
 craments they receiue with the Church.
Per eorum manus sibi dispensari sustinent.
 Only by their handes they indure them to
 be deliuered. For, who they see to haue the
 places, whether lawfully or unlawfully
 they haue them (although the matter som-
 what appertayne to them) yet may they
 suspend their iudgement thereof till a full
 knowledge bee had. Therefore if they vse
 their ministerie, yet is there no danger,
 least they shoulde seeme either to acknow-
 ledge or allowe, or confirme the same for
 good. But by this meanes they giue a te-
 stimonie of their patience, whilst they are
 content to indure those, whom they iudge
 worthy of condemnation euen by a solempne
 iudgement. Thus farre master Calvin.
 Somewhat long, but truely very materi-
 all to the poynt wee now speake of, if hu-
 militie woork a reuerence of other mens
 iudgments, especially that haue abounded
 with the great graces of God, to the profi-
 ting of the Church, and puffing pride doth
 not

Note.

not dangerously perswade vs that no man
seeth the trueth of **G D D** but our selues,
whitch God forbid. Bullinger agayne deli-
uered it boldly to the people of God in his
time, and after that, *qui saepe admonitus dolo*
utitur, non ecclesiam, Dominum, aut mini-
strum decipit, sed se ipsum, & ipsi iudicium
manducat. Whosoever admonished often,
yet dissembleth and useth guile, hee decey-
ueth not the Church, hee deceyueth not the
Lorde, nor the minister, but hee deceyueth
himselfe, and to his owne damnation hee
eateth. Meaning that none could be hurt
by the company of any that communicate
with them, themselves being right. And
therefore meaning to prosecute this que-
stion no farther, in a comfortable hope I
neede not. I conclude both with the iudge-
ment and very wordes of Master Calvin
in his institutions remembred before. *Fix-*

um igitur utrumque istorum maneat: Cher *Calu. institus.*
lib. 4. cap. 1.

fore let both these thinges remaine firme-
ly fixed: first, that he hath no excuse, that of
his owne will forsaketh the outward com-
munion of the Church, where the worde of
God is preached and the Sacraments ad-
ministrated: then, that the faultes of a few or

many, are no hinderance, but that we may therein rightly professe our fayth by the ceremonies instituted by God. Because a godly conscience is not hurt by the unworthynes of any other, either Pastor or priuat man, and the mysteries are to a holy & upright man, neuertheles pure and wholesome, though they bee together handled of uncleane men.

The fourth temptation concerning
compulsion to good.



Firstly, there haue bin, and to this day are, that thinke men shoulde not bee compelled to fayth and religion. The Donatistes, Pelagians, and Anabaptistes in their severall times, the Papists still dayly in their printed pamphlets. But as the rest, so is this also, a subtile sleight of a tempting deuill, to animate men vnto euill boldly. An vntruth, in the word plainly refelled, and of the Church and Chilozen of God truely instructed, euer abhorred. The noble kings Asa and Iosia did constrayne and compell the people by seueritie of their Lawes & punish:

2. Chro. 14. 4.
chap. 15. 13.
34. 32.

punishments to serue the Lorde. For, who
 soeuer will not seeke the God of Israel
 shall be slaine, whether he be smal or great,
 man or woman, saith the text. Nebuchad- Dan. 3. 29.
 nezzar made a decree that euery people,
 nation and language, which spake any
 blasphemy against the God of Sydrach,
 Mysach and Abednago, should be drawne
 in peeces, and their houses put to the most
 base vse that might be. A very sharpe law,
 I trowe, we will confesse to compell men
 to a dutie iust and godly. And if this bea-
 then king, moued by Gods spirite did this,
 and might doe it, may not they that pro-
 fesse religion do it? Nay, shall they not, as
 their knowledge and charge is greater, so
 suffer double punishment, if they do it not?
 Surely the trueth is playne, they shall.
 King Darius did the like in the same Dan. 6. 26.
 pter. And I make a decree (sayth he) that
 in all the dominion of my kingdome, men
 tremble and feare before the God of Dani-
 el. For hee is the liuing God, and remai-
 neth for euer, and his kingdome shall not
 perish &c. The King of Niniuch againe Jonas. 3. 7. 8.
 forced by his authoritie all men in the Ci-
 ty to humble them selues before God: yea,

550 A profitable Exposition.

Epist. 48.

Luk. 14. 23.

Maister Gual.
ter in Math.
22.

(sayth he) Let man and beast put on sackcloth, and cry mightely vnto God. Which example Austen vrged in his time against the Donatists, and sayth, the King of Niuiue did God good seruice by compelling the whole Citie to serue God. In the Gospel the master sayd to the seruant: Go out into the high wayes and hedges, & compell the to come in, that my house may be filled: *Neq; absque causa sic loquitur Dominus. Quia enim diuersi hominum mores, ingenia item diuersa sunt, non eadem docendi aut predicandi ratio omnibus conuenit, Sunt enim quibus simplicem institutionem & doctrinam adhibuisse sufficit, aliis admonitione seueriores, multis adhortatione, imo correptione & obiurgatione acrioris opus est. Et ideo supra, verbi ministros exactorum similes dixit.* Neither did the Lord without good cause (sayth a learned interpreter) speake after this sort. For diuers men being of diuers manners and dispositions, one and the same way of preaching agreeth not to them all. Some it sufficeth to haue doctrine plainly deliuered to them, others must haue earnest admonition also, & many must haue exhortation, yea, sharpe rebukes

rebukes and chidings, or else they profite not. And therefore the Ministers of God were compared before to Stewardest or Bayliffes, that sharply and roughly require their masters rent for his Vineyarde, if it be wanting. *Fit etiam sapenumero vt magistratus suam auctoritatem interponere oporteat, quando multorum peruicacia tanta est, vt aliter vinci non possit.*

Compulsion.

And many times it cometh to passe that the Magistrate must put in his authoritie, many mens stubbornnes beeing such, & so great, that it cannot otherwise be overcome. See then how euen this place asordeth the doctrine which we speak of most truly, namely, that the Magistrate may compel, whom the Preacher can not perswade to serue God. What thought S. Austen of this place? Heare and you shall see. *Putas ne-* Epist. 48.
minem debere cogi ad iusticiam, cum legas patrem familias dixisse seruis, Quosunque inueneritis, cogite intrare? Doest thou think sayth hee, (Vincentius) that no man may be compelled to goodnesse, when as thou hearest the master saying to his seruant, go forth, and compell them to come in, whersoever ye finde? Againe, in his 50 Epistle,

Ihon. 6.

204 epistle, and in diuerse other places he gathereth out of this text this doctrine. All other interpreters doe the like, olde and new, as occasion serueth them. But faith, you will say, cannot be forced. For it is the gift of God, & no man cometh to Christ except the father drawe him. And what then? Therefore no man may be compelled to come to the preaching of the worde, and to frequent commaunded exercises? Let Schollers make that argument to their master, and say learning is the gift of God, and cannot be had except he giue it, therefore they may not be beaten, if they learne not. Let seruants alleage, that ability to do their duties cometh from God, and therefore they may not bee looked to. Let the theefe say, to bee a true man is a gift that God giueth, therefore he may not bee hanged, if he steale. Shall they escape by these reasons? I trowe not. Therefore wee answer, it followeth not. For although faith be the gift of God, yet doth the Lorde vse meanes. And although the will can not be forced, yet may it be contained within dutie, that it doe not any thing with offence contrary to religion. And as we see in o-
ther

ther things, that they that are giuen to
 theſt, drunkennesſe, and other filthy pollu-
 tions of the body or ſoule, cannot bee com-
 pelled by mans power to change their in-
 ward mindes, & to eſteeme of thoſe things
 according to their nature, and yet many by
 lawes be reſtreyned from outward factes:
 ſo though by mans might no minde can be
 indewed with fayth, yet may open behavi-
 our be reſtrayned, amended, and reformed,
 and wicked contemptners bee compelled to
 hear ſermons, to come to prayers, & to fre-
 quent y^e publike aſſemblies at times appoin-
 ted. Which outwardforced obediēce, may,
 (God pleaſe,) work inwarde willing obe-
 dience in time. For it hath done it often, as
 thouſands of experiences proue. But if it
 do not, through the incurable obſtinacie of
 ſome, which ſay as Auſten noteth: *ſic vo-*
lo errare, ſic volo perire, yet may not ſo ſe-
 ueraigne a ſalue be omitted, by them that
 ought to apply it, as y^e ſame father alſo no-
 teth. It was ſayd to Peter, Whether I go
 thou caſt not follow me now, but thou
 ſhalt follow me afterward. And ſo may it
 be with others, by the Lordes bleſſing of
 meanes, that what coulde not bee in one
 time

Epist. 204.

Epist. 48.

Ihon. 13. 36.

Epist 48. pag.
174.

time, may be in other to the good and comfort of many. For as the light of doctrine auayleth to rid away error from iudgement, so both feare of punishment, in many, helpe to reforme the practise of life against good order. *Mea primitus sententia erat* &c. My selfe was once of this mind (sayth S. Austen) that I thought no man ought to be forced to Christian vniuersity, but that we should deale by perswasion, strue by disputing, conquer by reasoning, leaste they proued dissembling Catholiques, whom we know professed heretikes. But this opinion of mine was ouerthrowne not with wordes of gaine saying, but with examples of euident prooffe. And first mine own Cittie was objected against me, which beeing wholly ouer-runne with the heresie of Donatisme, was reclaymed and brought againe to the trueth with the feare of good imperiall lawes in that case prouided. &c. Many others also were layd before me in like sorte reformed by good lawes. So that I sawe it true, that by feare of that which he would be loath to suffer, a man may be brought either to relinquish that former stiffnessse that hindred him, or to acknowledge an vknowne truth before, &c. *Terror*

*ror enim temporalium potestatum, quando
 veritatem oppugnat, iustis fortibus gloriosa
 probatio est, infirmis periculosa tentatio:
 quando autem veritatem predicat erranti-
 bus & discordantibus, cordatis utilis admo-
 nitio est, & insensatis inutilis afflictio.* The
 feare of temporall power when it oppug-
 neeth truth, is to the iust that are strong a
 glorious tryall, and to the weake a daun-
 gerous temptation: but when it preacheth
 truth to them that are in error and do disa-
 gree, to the wise it is a profitable admoni-
 tion, and to the foolish an vnprofitable af-
 fliction. Yet is there no power but of God,
 and he that resisteth the power, resisteth the
 ordinance of God. Whilst men be mad in
 the strength of their vngodly humour, they
 rayle of al compulsion to the contrarie, but
 hauing got vnderstanding, and seeing front
 what euilles they are deliuered by the that
 first forced them, they reioyce that euer so
 well to their great good they were chastis-
 sed, and that wholesome byolence that be-
 fore with bitter wordes they inueighed a-
 gainst, they then commend and praise vn-
 faynedly. *Foris igitur inueniatur necessitas,
 nascitur intus voluntas.* Without therefore
 let

let there bee compulsion, willingnesse groweth within. That is, spare not hardly sometimes to compell men to doe unwillingly, what by such force they shall happily better looke into, and then perforce with all willingnesse. If no man may bee compelled to goodnesse, why doth the wiseman so often speake of correction, saying: he that spareth the rodde hateth his childe, and hee that beateth him saueth his soule.

The second
obicction.

Yea, but whom compelled Christ euer, say they. He preached and taught, and went no further. Did he so, saith Austen. Haue they not Paule an example of the contrarie? *Agnoscant in eo prius cogentem Christum, & postea docentem, prius ferientem, & postea consolantem*. Let them there see Christ, first compelling, and afterwarde teaching, first striking and then comforting. And he that entred into the Gospell constrained with bodily punishment, labored more than al those that were called on-ly by mouth.

The third ob-
iection.

But men may not be compelled against their conscience. A pretie ground of all Libertinisme, and an high way to ouerthrow all estates vnder heauen. For what good
can

can bee commaunded or what euill forbidden, that this excuse may not bee layd against. The Apostle sayth, the Magistrate beareth not the sword for naught: but sure if an erroneous and deceiued conscience, liking or disliking may bee a iust warrant to doe or not doe, the Magistrate may put by his sword, and let it there continue, for any vse he shall haue of it, euery thing being auoyded with this, my conscience is so, and I may not be forced against my conscience. But let vs not be deceiued. The Lord will surely smite euery seruant that doth not his will, whether he knowe or knowe not, because his ignorance is not of creation, but from Adam by fall, neither shall any good meaning erroneously had, excuse any man, more than it did the Jewes, which ignorantly crucifying Christ, and persecuting the Apostles, were perswaded they did God great seruice. And as God doth thus, so doth he require of the Magistrates hand, to whom in deede he hath committed the sword not in bayne, that (after the procuring of such meanes for their instruction by publique preaching and priuat perswasions, as our Saviour hath appoynted for
the

Luc. 12.

the calling of men from their errors to the knowledge of his truth) they forbear not, either to require godly duetie, or to punish the want, as the offence shall deserue, not fearing the speeches of men, for the glorie of God, neither displeasing him to please them. If they crye, as they do, it is crueltie, crueltie, and enough to driue men to dispayre. Wee can but wish them the best, still houlding a truth our selues, and doing in moderation and mercie what shall make vs dispayre if wee doe not: God requiring it of vs at our perill. And at their owne perill must it be if they take darknes for light, and light for darknes. Surely their bloud is vpon themselves, because they haue bin warned and had the meanes. S. Austen will tell them, the Donatistes slew themselves rather then they would change their heresie: yet did not such their fearful mannesse terrifie godly Princes from condigne chastisements of so great impietie. And thus much may suffice of this temptation. If any list to be further satisfied by English treatises hereof, let him peruse the godly answers of diuers to the Papists. Paule Doctor Bilson, M. Trauers, and others.

But

But this lawfull, moderate and profitable correction wil be called cruel and mercilesse persecution.

No newes if it be. For so did these seduced creatures in their times, and the Papists euen stil, exclaime, when their heresie and obstinaeie is punished. Wherevpon both Austen, in his time and others in these daies are driuen to followe their cries, and so purge away this vniust slander, which in deede would neuer be so vntruely made if men would not foolishly thinke, *pro ecclesia Dei facere quicquid inquieti temeritate faciunt*, that euery thing is done in the cause of the Church that is done by their owne inquiet rashnesse and headinesse. For the matter it selfe it hath bene answered, & it truly may be answered, that euery one that spareth is not a friend, neither euery one that beateth a foe. But better are the wounds of a friend than the voluntarie kisses of an enemye. *Melius est cum seueritate diligere, quam cum lenitate decipere*. Better it is with seueritie to loue, than with lenitie to deceiue. Can man loue man more than God loueth him? Yet in the loue of GOD there is often correction, and often chastise.

Heb. 12. 11.

chastisement, and the same, though neuer
 topous for the present, but greenous, yet
 after bringeth the quiet fruit of righteous-
 nesse, vnto them which are thereby exerci-
 sed, and they say with the Prophet: It is
 good for them that they haue bene chasti-
 sed. Why then must mans compulsion e-
 uer be persecution? *Cum boni & mali ea-
 dem faciunt, eademque patiuntur, non factis
 & pœnis, sed causis utique discernendi sunt.*
 When the good and euill either doe, or suf-
 fer the same things, they must be discerned
 and distinguished, not by punishments, but
 by causes. Pharoh was sharpe in sundrie
 actions to the Israelites, and what was
 Moses when he made them drinke by the
 ashes of their golden calfe, and three thou-
 sand of them to bee slayne with the sworde
 speedely: When his anger seemed scarce
 agaynst Aaron himselfe, and the people
 quaked as it were vnder him. *Similia fecer-
 unt, sed non similiter prodesse voluerunt.*
 The things they did after a sort were like,
 for they were both sharpe, but their minds
 were not alike to profite. And therefore
 what Pharoh did was tyrannicall persecu-
 tion, what Moses did lawfull, and liked pu-
 nishment

Exod. 32.

nishment of a greuous fault. Iesabel slew
 some Prophets, and Eliah slew some Pro-
 phets. *Sed diuersa merita facientium, di-*
uersa passorum. But diuers was the merite
 both of the doers and sufferers. Iesabel
 slew true Prophets, and it was a bloudie
 persecution. Eliah slew false Prophets, and
 it was no persecution, as we speake of the
 word in euill part. In the death of Christ
 God had his work, and man had his work.
 Yet was God pure, & man guiltie. How?
Nisi quia in re una quam fecerunt, causa nō
erat una ob quam fecerunt. But because in
 one thing which they did, there was not one
 cause for which they did it. There were
 three crosses at our Saviours death: vpon
 one the theefe to bee saued, vpon an other
 the theefe to bee damned, in the middle
 Christ. *Quid similis istis crucibus, quid*
dissimilis istis pendentibus? Quos passio
iungebant, causa separabat. What more
 like than these crosses? What more unlike
 than these that hanged vpon them. Whom
 a like punishment conioyned, a farre vn-
 like cause disioyned. Paule was deliuered
 to the Napler, to be imprisoned: Paule him-
 selfe would the incestuous to bee deliuered

Act. 16.

1. Cor. 5.

to Satan to bee reformed. The one is a greater matter than the other, and yet the lesser a wicked persecution, the greater none. *Discamus igitur, frater.* Let vs therefore learne brother, saith S. Austen, in like doings to discerne vnlike mindes of the doers, neither let vs with closed eyes sclaunder, and accuse well willers, as euil hurters of vs. If it were euer so glorious as some would make it, to be punished, and to sustayne correction, the Lord might haue sayd, blessed are they that are so vled, and neuer haue added *propter iustitiam*, for righteousness sake. Therefore an euident truth it is, that they are not Martyrs that suffer punishment for euill doing, & *propter Christiana utilitatis impiam diuisionem*, and for a wicked diuision of Christian vnitie, but they y^e suffer for well doing, and for righteousness sake. Agar was punished of Sara, yet she that punished was blamelesse, & she that was punished blameworthy. Therefore doth the Prophet say, *Iudica me Deus, & discerne causam: non dixit poenam, sed causam.* Iudge mee, O Lord, & discerne my cause. He doth not say, my punishment, but my cause. Againe, they

they persecuted me without a cause, but the Lord was my helper. His comfort and glorie is not that hee was persecuted, but that in deede and truth it was without a cause. David himselfe pursued his enemies, tooke them, and consumed them. And sayd he would cut off al the workers of iniquitie from the Citie of the Lord. Yet no persecutor more than all other Kings and Princes, both in the word, and out, renowned for due and zealous punishing of offences. *In his enim omnibus quid attenditur, nisi quis eorum pro veritate, quis pro iniquitate, quis nocendi causa, quis emendandi.* For in all men that punish & execute lawes vpon any, what is to bee considered, but which of them doth it for the maintenance of truth, which of them for the maintenance of euill, which of them with a mind to hurt, which of them with a minde to reforme. *Vides itaq, non esse considerandū quod quisq, cogitur, sed quale sit illud quo cogitur, utrum bonum, an malū.* You see therfore, that this must not only be marked, that a man is compelled, but the thing also must be looked, wherunto he is compelled, whether it be good or bad. And if it be good, it will ever iustifie

Psal. 18. 37.

Psal. 101.

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Psal. 118. 37.
Psal. 101.

the actiō, howsoever þ sūffrer be offended. The p̄biscition offends many times his patiēt, þ scholemaster his scholler, & the father his wilde & wanton child. But this offence shall haue a iust warrant, if it be cōplained of, the carefull hart of eche one to do good, in their places. If horses and mules must be ruled with bits and bydles to take a liked course, we should make lesse accompt of our selues than of these beastes, if we should seeke both immunitie and impunitie whatsoeuer wee do. And let this suffice for some satisfaction to a causelesse cry and most vnworthy complaint, when so euer it is made.

I very well see, these temptations in iudgement are many, and therefore your speech might bee long, if you would followe them, but these may suffice for a tast of Satans malice in respect, and you may nowe, if your selfe will proceede to his temptations in life and behauour.

They also, as hath bene said, are in number moe, and in nature more vnknowne, than that of any one man, they may bee either named, or vnderstood. For there is no com:

commandement, the breaches whereof in
 euery branch hee tempteth not some vnto,
 and what a field were this to runne a very
 long course in: Hee tempteth to adulterie,
 fornication, vncleannes, wantonnes, Ido-
 latrie, witchcraft, hatred, debate, emulati-
 ons, wrath, contentions, seditions, enuy,
 murthers, drunkennes, gluttony, and ten
 thousand such like. So that to followe the
 temptations in life and behauiour, and to
 lay downe what might bee sayde, eyther in
 description of their manner, or as helpe a-
 gainst their strength and venom, were to
 take in hand to write many volumes. This
 is certaine, he is our enemy, and so firme a
 friend as he is a fo, were worth much gold,
 euen of the gold of Ophir. In which enmi-
 tie, and immortall malice of his, hee goeth
 about like a roaring Lion, seeking whome
 he may deuoure. But if wee resist him sted-
 fast in fayth, he flyeth from vs. With which
 shield of fayth together with the sword of
 the spirite, the word of God, we shal quench
 al his fierie darts, and become conquerors.
 And the best meanes to helpe vs in these
 many thousand spirituall onsets, and to
 strengthen body and soule against the kil-

1. Pet. 5.

verf. 9.

Ephes. 6.

Eccles. 7. 36.

ling popson of them, after auoyding of all occasions, so much as euer we may, stil truly discharging our seuerall places, both towards God & man, is to print in our harts, and sinke into our soules, a true, an often, and earnest meditation of the ende of the thing or thinges, whatsoeuer that we shall in this respect be tempted & solicited vnto. For the wise Syrach byp̄ deepe experience hath sayd it. Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer do amisse. The end of sin is death, the reward of sinne is death, death of body many a tyme by a shamefull ende in this world, and death of both body and soule in a bottomelesse pit for euer, where is weeping, and wayling, and gnashing of teeth. Sweete meate will haue a sower sawse sayde the prouerbe then, and sweete sinne bringeth smarting payne, sayth the truethe now. What wo to themselves, and to their seede for euer brought that faire fruit with pleasure eaten, when time was, of our first parents. Would God, no posteritie might rue the falles of them whome they loued. Surely if the end preuailed in the thought, befoze sinne preuailed in act, they shoulde
rue

rue them lesse. **O** deed done, howe bitterly biteth it when it is done, that was thought full sweete before it was done, and nowe soze lamented that euer done, or that againe it cannot bee vndone. But had I knowne commeth euer behind, too late to comfort, too soone to wzing, and euer sinne rubbeth vpon the rawe. Before these our parentes should sinne, honour, preferment, gloze and ioy were brought by a hellish serpent to muster themselues before their eyes: and Gods shall you be, if you will do this. But **O** woful Gods, when the deede was done. Then mustred as fast before their minde, death, hell, damnation, the wraoth of God, and all terrour and torture. And so is it euer: that deuill that pleadeth all mercie and goodnes, patience, and long suffering in the Lord towards sinners before they offend, vpon boldnes thereof, to make them offende, that deuill as fast thundreth damnation and death, iustice and wraoth in the same Lorde, when once we haue offended. Especially if wee begin to slacke our diligent seruing of his filchy humor. **O** Dauid speake and instruct a litle. What thoughtest thou when Ioab must go num-

2.Sam.24.2.

ber all Israel and Iudah? Of wisdom &
 pollicie to know my power. What feltest
 thou when the deede was done? Securitie
 for a time, and all was well. But when
 God awaked, what? I aske mee not that:
 For the remembrance of it as yet is grie-
 uous vnto me. But if you wil needs know.
 I was smitten, I was bittē, I was wound-
 ed and wounding with the very furies of hel.
 My flesh quaked, my heart aked, and my
 soule admitted feares vppon feares. My
 conscience cried, my Spirit groned, and
 the worlde knewe not what I felt within.
 Were mine eyes open, or were they shut,
 the eyes of my minde still sawe my sinne,
 and the face of Iustice in a mightie God
 against it. The rest I found was to accuse
 my selfe, and with sobbing sighes, and bri-
 nish teares, to utter my fall as I could for
 woe in words, of grieve to a gracious God.
 I haue sinned, I haue sinned, O my God
 and deere, in that I haue done, exceeding-
 ly, nowe Lorde I beseech thee take away
 the trespasse of thy seruant, for I haue
 done very foolishly. And what shoulde I
 say? the end was mercie, yet mingled with
 Iustice, I was brought into a wonderfull
 streyt

verf. 10.

verf. 10.

strept, by an offer that was made. And who-
 soeuer sinneth, strept in the ende, either
 lesse or more, as God appoynteth, is the
 flower that bloweth vpon such a stalke, and
 so I leaue you. Well then wee heare, what
 we were better to heare, then euer to feele
 as hee felt it. For his heart smote him, vers. 10.
 smote him, sayth the text, and the woorde
 importeth a twitching smart. David felt
 the frutes of other falles also, if we reme-
 ber them, and preacheth vnto vs to take
 heede of the pleasures of sinne for a season.
 But I speake not of all. And what least is
 spoken, yet let it not least bee thought of.
 For who so is wise will consider these
 thinges, it is a saying often repeated in
 Scripture. Do wee thinke Manasses felt
 when hee was first moued to sinne, what
 he felt in a strength when God reclaimed?
 Peruse his repentance and prayer, & iudge
 your selfe, if he had found sinne first, as hee
 founde it last, whether euer hee woulde so
 greatly haue folowed the cause of his woe.
 Did that chisellese youth find all as faire
 when his bag was spent, & a lewde course
 runne, as when hee first receiued it, and be-
 gan to sinne. No, no, his pleasure had paine
 both

both without, and within, and a shote vantage beyond the lists of the Lords good liking, layde a grinding, a grieve vpon his conscience during life. Peter felt not when hee denied, what hee felt when hee wept for woe, and that most bitterly, that euer hee had denied. The Iewes felt not when they crucified Christ, what they felt ful sharpe when they were pricked in their hearts. Neuer, neuer, shall we bee without smart in the end, bee the beginning or processe neuer so sweete. And the Lord knoweth the measure. For circumstances of action may pull greater and greater measure of plagues from a iust God, that hateth impuritie. Happy is the soule that sinneth least, next, that returneth soonest, and most dreadfull is the estate of them that both for qualitie and time are left to the deuils malice and their owne corruption. One droppe of water to coole my tongue, was a wofull cry, and beware the like. All temptations of this kinde, bring vs most readily to this perplexitie. Thinke not you shall when you will, if you will not when you may. Herod and Pilate had their warnings with many mo. Herod and Pilate would

woulde not bee warned with many moe. Therefore Herod and Pilate were truely plagued with many moe. The longer you let your ship leake, when once she leaketh, the greater danger, and the hardlier emptied. The ruinous house doth shewe the like. The further the nayle of sinne, and some vile delight is driuen in with the devils hammer, the hardlier got out with y^e Lords aduise, which yet not profiting, killeth, because it was not suffered to plucke it out. The Poet also sayde it well. If thou beest sicke, preuent the worst, and seeke for remedy at the first, for when a sickenes hath taken roote, if thou take phisicke, it wil not boote. Thus thinke you then of all temptations in life together, and their ende considered they shal bee weake, through God that helpeth.

Nowe I pray you, what meane these wordes, *But deliuer vs from euill?*

It is an explication, as hath bin said of the former, & the first word (Deliuer) teacheth vs playnly that we are the seruantes of sinne, and euen sold vnder sinne, as the Apostle sayth. The fall of our first parēts

Rom. 7.14.

uer

Ephes. 2. 1.

Iohn. 8. 36.

Aug. ad Probā
Gidnam.

uer so confesseth it. Secondly that our deliuerance threthence commeth not from our selfe, or the power of any will or might in vs, but onely and euer from this God, that we pray to, from his power, from his goodnesse and mercy, that hath no measure. We are dead in trespasses and sinnes of our selues, and wee can no more helpe our selues from sinne, than from death. If that sonne shall make you free (sayth the Gospel) then shall you be free indeede. By the second word (Euill) some vnderstande Satan, some sinne, some death, but the best is to comprehend in it all euilles, both of crime and paine, whether they bee present or to come. Cyprian so expoundeth it in these wordes: In the last place wee put, but deliuer vs from euill, comprehending all kindes of aduersities, which the enemy worketh against vs in this world. Augustin so expoundeth it saying: When we say Deliuer vs from euill, we admonish to consider that wee are not as yet in that good case where we shall suffer no euill, and this which is last placed in the Lordes Prayer, is extended so farre, and so playnely, that a Christian man mooued

mooued with any kind of tribulation, may in this petition sigh, in this shed his teares, beginne heerein, continue heerein, and end his prayer heerein. Bucer, Musculus, Vrsinus & many mo thus expounde it. If any man will vnderstand in it, cheefely, or by a principalltie, as it were the deuil, let him so do. For in deepe he is the greatest euill, and most pestilent euill that wee neede to pray to be deliuered from. Therefore say some, when we desire y^e God will deliuer vs from euill, we desire that he wil send no euill on vs, but deliuer vs from all euils, present and to come, both of crime & paine. Secondly, that if he send on vs any euilles, yet that he would mitigate them in this life, and turne them vnto our saluation, that they may bee good and profitable vnto vs. Thirdly, that he will at length in the life to come, fully and perfectly deliuer vs, and wipe away euery teare from our eyes. Others say, we begge of the Lorde, that he would in mercie renewe vs dayly, that is, powre into our hearts more and more, a most true liking and longing after all righteousnesse, and a most vnfained hatred of all euill, by what name soener it may

With any kinde of tribulation marke it.

κατ' ἐξο-
χλήν

Psal. 30.

may be tearmed. And in the same vpholde vs stil, that we may increase, and neuer go backwarde. Sweete therefore euery way is this, as all else that hath bene sayde before, and beseeming well the mouth, heart, and soule of euery man and woman desirous to please God. Deliuer vs, O blessed God, from all euill. For if thou turne thy face away, we shall be troubled, yea, soze troubled, dismayde, and feared, though but euen now wee sayd, tush, this wealth shall neuer decay.

The Lord stand with vs, & giue vs faith in our seuerall dangers to cleaue vnto him. For what hee biddeth aske, we may well assure our selues we shal receiue, if we aske, and that is a great comfort. Thus much contenteth me nowe of this prayer. The Conclusion onelie remaineth, which if you will a little open, your labour is ended to my good, and the Lord repay it.

The conclusion is this, For thine is the kingdome, the power, and glory for euer and euer. Which being expressed of Mathew, though of others it bee omitted, yet must it carry his place with vs, as many

ny mo things doe, which one Euangelist
 noteth, and not another. The thing it selfe
 yeeldeth very great strength to our fayth,
 as touching the receiuing of that we aske,
 conteining in it thre notable reasons to
 that effect. The first is drawne from the
 duety of a King, which is, to heare his sub-
 iectes, to defende and p̄serue them. And
 therefore, thine is the kindome, is as
 much as if we should say, O Lorde, graunt
 our petitions, since thou art King, and hast
 all thinges vnder thy rule, euen all euill,
 to suppress it, and all good, to giue it, so
 farre as with thy good liking it may be for
 our good: & since we are thy subiects, whō
 it hath pleased thee to take care of, euen
 since we hanged vpon our mothers breasts.
 The second reason is drawne from his po-
 wer, which as it is infinite, so is it able to
 giue vs whatsoeuer we want. There is
 nothing too hard, nothing too great, which
 he cannot giue. Thine is the power, euen
 all power, might, and strength, ioyued with
 goodnesse, and therefore I faint not. The
 third reason is taken from the end or final
 cause. For thine is the glorie: that is, wee
 desire these things for thy glory. Of thee a-
 lone,

Vrsinus.

lone, the true God and soueraine King, we
 desire and expect all good thinges, and so
 we peeelde vnto thee this thy glory, and
 this thine honour, and professe thee to bee
 the honour and fountain of al good thinges.
 And verily, because this glory is due vnto
 thee, therefore doe wee desire them of thee.
 Heare vs therefore, for thy glory, and espe-
 cially because thou wilt also for thy glory
 sake, giue those thinges which we desire.
 For what thinges serue for thy glory, the
 same wilt thou performe and do, but those
 thinges which we desire, serue for thy glory,
 therefore thou wilt giue them vs. Giue vs
 therefore these thinges that we desire, and
 the glory shall returne and rebounde vnto
 thee, if thou deliuer vs. For so shall thy
 kingdome, and power, and glory be mani-
 fested. See then beloued a sweete comfort.
 If your request that you make to your
 God may be good for you to receiue, as well
 may the Lord loose his kingdome, loose his
 power, and loose his glorie, as you sayle of
 your fruite and harts desire. For so tea-
 cheth this conclusion as you see. And if it
 bee not good for you to haue, in the wise-
 dome of a mightie God, so knowne, who

can

Note it.

can better tel than you your self what is fit
 for you, would you haue it? God forbid.
 Strengthen your harts then in your pray-
 ers alwaies with this. There is no King
 can bee like minded to his subiect as the
 Lord is to you: there is no power like the
 Lords, and his glorie euer was and euer
 shall be deare vnto him. And therfore what
 may be his glorie to giue and your good to
 receiue, his power can reach it, his loue
 shall graunt it, and you shall neuer want it.
 For no good thing shal he withhold fro
 his Children, sayth the Prophet Dauid.
 Stockes and stones cannot do this, Idols
 and Images cannot doe this: no, the An-
 gels of heauen cannot doe this: much lesse
 inferiour creatures, & therfore know what
 it is to leaue the right & to take the wrong,
 to dishonour your GOD, and to hurt your
 selues by praying to these things. The
 word Amen is added, not as a part of the
 Prayer, but as a particle noting our wish
 of hart, to be heard and to obtayne. As if
 we should say, O Lord thus be it vnto me,
 what my tongue or soule hath begged: so
 be it, Amen, Amen, so Lord, so Lord, and
 then euen in a sweete rest of hart and con-

Psal. 84.

tent of minde that I haue vttered my selfe to my God, I rise vp and go my way, leauing all to him. And thus much of this heavenly Prayer, the patterne of all Prayers, according as the Lord hath inabled me. Blessed be the name of the Lord from this time forth for evermore. Amen.

A Prayer.



Most tender GOD, and deere father, looke vpon vs, heare vs, and hearken to vs, in that mercie of thine that hath no measure, & when euer it shall please thine owne selfe to trie vs by any temptation, doe it in mercie according to our strength and for our good. And suffer vs neuer to be tempted aboue our power, but giue the issue with the temptation, that we may be able to beare it. Let it open vnto vs our want and weaknes, to reforme vs, but neuer cause feare aboue faith to ouercome vs. Come wel, come

1. Cor. 10. 13.

come woe, either outwarde or inwarde,
 make vs contented, and strengthen our
 steps in both estates to thy blessed li-
 king, that prosperitie puffed not vp, nor
 aduersitie plucke vs downe aboue that
 is fit for thy true children. If men assault
 vs and tempt vs vnto euill, O Lord giue
 wisdom to discern them, feare to
 followe them, and zeale to defie them.
 And let not the pleasures of sinne for a
 season preuaile aboue thy fauour, and
 our eternall good. That hellish feend so
 raging and roaring, and euer so greedie
 to deuour vs, deere father, let him want
 his will, and all his temptations come
 to naught. Increase our knowledge to
 bewray his sleights, and support our
 faith to quench his darts. Let sinne ap-
 peare sinne, and euer damnable: let it
 neuer seeme good and very tollerable.
 But plucke off those maskes, O heauen-
 ly God, that it often commeth disgui-
 sed withall, and let our eyes through
 thy mercie bewray both nature & ende
 of such delicacies as thy seruant Dauid
 prayed he might neuer taste of. O blef-
 sed father helpe vs agaynst our owne

Psal. 141. 4.

corruption, our owne concupiscence and sinne. Our flesh, our flesh, O Lord let it not preuaile to the working of our woe, and euerlasting fall. The Spirit is willing but the flesh is frayle, full of gaynsayings, strivings, and struglings against thy wil. And we know with thine Apostle that in vs, that is, in our flesh dwelleth no good thing. So that vnlesse thou helpe, most deere father, it will rebell, and wee shall dye. Deliuere vs from euill, euen from all euill, eternall God, as if we should name them one by one, so farre as may stand with thy blessed pleasure, and our obedience to thee. And finally, deere God, though we bee vnworthie to goe vpon this ground, because it is thy obedient creature more than wee, much lesse to lift vp our eyes to heauen where thou dwellest, and to receiue any comfort that wee aske: yet for that red blood, and hart blood of Iesus Christ that neuer sinned against thee, but obeyed thee fullie for vs, and in whom thou art perfectly pleased, haue mercie vpon vs, haue mercie vpon vs, pardon and deliuer vs from all our sins,

and

and so guide the course of this earthly pilgrimage here amongst men, that we may spend it, and end it in thy feare, and in thy fauour : afflicted howsoeuer according to thy will, yet not in distresse: 2. Cor. 4. 8. in doubt (if so thou wilt haue it) yet not dispayring : persecuted , but not forsaken : cast downe at thy pleasure, but not perishing : through good report and ill report with thy holy Apostle , passing our daies, and doing our dueties with singlenes and simplicitie of hart. Those infinite temptations that abound in this life (there being no calling so holy, nor place so solitarie, but that men shal finde both troubles to trie them , and aduersitie to disquiet them) so rule and gouerne, so moderate and temper with thy hand of mercie , that wee may euer conquer, and neuer bee conquered to our finall hurt . But as birds limed, and yet not ouerlimed, escape those twigges that would haue caught vs , and serue thee here whilst life indureth, fast cleaue vnto thee when life departeth, and euer liue with thee when once it is ended, for that sweete and deere Christ Iesus sake,

take, that with thee, O Father, and the
 holie Ghost wee blesse and praise, ho-
 nor and magnifie for euer and e-
 uer one GOD and Lorde
 world without ende.

Amen, Amen.

FINIS.



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If thou findest any other faultes either in words or distinctions troubling a perfect sence, (Gentle Reader) helpe them by thine owne iudgment, and excuse the presse by the Authoꝝs absence, who best was acquainted to reade his owne hand.